

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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Western Michigan's New Cathedral (See page 17).

REV DR DONALD GOWE
ST LUKES HOSPITAL
PONCE PUERTO RICO

DEC 25-43 REN # LCB

STRICTLY BUSINESS

CHICAGO, Indianapolis, Cincinnati, Philadelphia, Baltimore, Washington and New York all in one week—and that is almost too much for the writer, especially since one of his ears was frostbitten the first day in Chicago.

But so long as the advertising continues to hold up one ear more or less seems relatively unimportant!

And the advertising does continue to hold up, thanks once more to faithful readers of THE LIVING CHURCH, who repeatedly tell advertisers they saw the advertisements in our publication. Nothing is more likely to keep an advertiser following a regular schedule, even in war times.

* * *

FAITHFUL readers can do even more for THE LIVING CHURCH. Priests and laymen who need to buy for their churches—either big products or little ones—can write this office when they don't find the product advertised in our columns. The business manager will lose no time in pointing out to possible advertisers the best they are missing.



THE LIVING CHURCH children, left to right, in the living room of the writer's apartment: Billy Pfeifer, 3-year-old son of the new assistant business manager; Mary Penny Day, 1-year-old daughter of the new acting editor; Billy Morehouse, 5-year-old son of the editor; and Brian McCauley, 2½-year-old son of the writer. The picture is a composite. Mary Penny, resenting publicity like many another Churchman, kept creeping off, protesting lustily; and the whole group spread out like molasses every time the writer raised his camera. As a result, two negatives had to be pasted together to produce what the writer wanted.

* * *

WHY our printer should have gone to all the trouble of stopping his presses to take a line of type out of this column last week and turn it upside down is a first class mystery. The line wasn't upside down when the writer read the first copy off the press. Sabotage!

Leon McCauley

Business Manager.

China Mail

TO THE EDITOR: I want to thank you for the gift of \$25 from your Relief Fund. Your letter and cheque of July 29th, 1941, reached me sometime ago. I am asking an American friend in Chungking to help me cash it. Since the outbreak of war in the Pacific the Japanese have not raided Sian so constantly as before. But this week we were bombed twice by Japanese planes. We have no planes to drive them off so you can imagine the damages they did to the city. You will be sorry to hear that 23 bombs have landed on our mission compound in Sian since 1937. Our church, school, some residences, and my bedroom were damaged or demolished. Fortunately none was hurt or killed.

As Shensi is the home missionary work of the Chung Hua Sheng Kung Hui, being financed and manned by Chinese Christians, we are experiencing great difficulties, but we are sure that God would not forsake us.

With best wishes and thanking you again,
(Rt. Rev.) T. K. SHEN,
Bishop of Shensi.

Sian, China.
March 27, 1942.

Editor's Comment:

Bishop Shen's letter arrived at our office on January 20th, almost a year and one-half after our letter with a remittance from THE LIVING CHURCH RELIEF FUND was mailed. We are delighted to receive and to pass on this direct word from Bishop Shen, of whom our readers last heard when he traveled in disguise a thousand miles by cart, boat, wheelbarrow and on foot, through the Japanese lines, to attend a meeting of the Chinese House of Bishops in Shanghai.

Union With Presbyterians

TO THE EDITOR: In the reports in the Church press of the recent meeting of the Commission on Approaches to Unity held in Cleveland, reference was made to a letter received by the chairman from the Archbishop of Canterbury expressing his interest in the movement for union of our own Church with the Presbyterian. I have thought that in view of the profound interest felt in this country in anything that comes from the Archbishop, our Churchpeople might be interested to read his words. As will be seen, he has given specific permission to have his statement made public. I am therefore sending copies of the letter to the Church papers.

(Rt. Rev.) EDWARD L. PARSONS.

San Francisco.

LAMBETH PALACE, S. E.

October 21, 1942

My dear Bishop:

I am immensely interested in all you tell me about the movement towards union in the United States. I do not wish to form any judgment at present upon any particular schemes which are occupying your attention, but if you were to succeed in bringing together your branch of the Anglican Communion and the Presbyterian Church in the United States, it would be a very great contribution towards the cause we all have at heart—and I am quite willing for this statement of mine concerning your efforts to be made public.

Yours very sincerely,
(Signed) WILLIAM CANTUAR.

TO THE EDITOR: As I follow the letters in your paper, and the various articles contributed, it becomes increasingly apparent that the only union with the Presbyterians that will be tolerated by THE LIVING CHURCH and its friends is the union between the young lady from Niger and the tiger. I need not even suggest to you that such a union would be unthinkable to a Presbyterian. To me there is something singularly dishonest to let that union be mooted and various committees set up knowing full well that we have no intention of letting it go through. What is more it places the Episcopal Church in a very unfavorable light with the various Protestant bodies. Small as we are (as we all know that we are very small indeed) we have a perfect right to say that we will not unite with any one, but when we have accepted the beginnings of a movement it is rather disconcerting to say the least to appear not to have acted in good faith. As far as I can see the only union the Anglo-Catholics will consider is complete absorption, and no self-respecting religious body would consider that.

(Rev.) W. T. TOWNSEND.

Pawtucket, R. I.

Editor's Comment:

We disclaim any ambition to play the role of the tiger; but we are even more reluctant to have the Episcopal Church placed in the position of the unhappy young lady from Niger, who found herself inside the tiger.

"Christ and 'the Spirit'"

TO THE EDITOR: Will you give me opportunity to make a statement concerning my book *Christ and "the Spirit,"* which was reviewed in your columns by Dr. R. K. Yerkes last March 18th.

I wish to disclaim, and I do hereby disclaim and repudiate statements made and positions taken in this book of mine to the effect that, "as (pre-existent) Spirit, Christ is created" (p. 103 and elsewhere). A statement such as this is offensive to Christian piety; indeed, it is no less than blasphemous; and I can only express my deep penitence that I should have put it forth.

Further, I wish to withdraw the statement made in this book, and elsewhere by me that "in the interim between the death and the resurrection of Jesus His perfected human spirit was 'assumed,' i.e., taken up into personal union by the Third Person of the Blessed Trinity."

Washington. (Rev.) WILLIAM S. BISHOP.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

A Record of the News, the Work, and the Thought of the Episcopal Church

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

FOURTH SUNDAY AFTER EPIPHANY

THE WAR

JAPANESE-AMERICANS

Bishops Meet to Discuss Relocation Problems

By FRANCES YOUNG

★ Ten Bishops of the West met at the call of Dr. George Wieland, director of the Home Department, to discuss a program for Japanese-American relocation areas, on January 19th and 20th, at the Cathedral House, San Francisco.

The prologue of their report expresses their purpose in meeting: "Deeply conscious of the needs and problems of our brethren of the Church in relocation centers and desirous of recognizing their loyalty to Christ under difficult conditions, we, as Bishops of dioceses and districts responsible for the Japanese work of the Episcopal Church desire to commend the successful efforts of the clergy and laity in maintaining church services and ministrations in relocation and concentration centers and to present to the Church the following resolutions adopted at a meeting in San Francisco, Calif., January 19 and 20, 1943, and to recommend them for the maintenance of Japanese work."

EVACUEE CONGREGATIONS

The first question discussed, that of responsibility for Japanese evacuee congregations, resulted in this resolution: "That the primary and official relationships of Japanese and Nisei members of the Episcopal Church be with the congregations and diocese from which they come, and that the said members temporarily be assigned to the Episcopal oversight of the Bishops to whose dioceses or districts they have been evacuated. Be it further resolved: that the Bishops concerned avail themselves of the assistance and counsel of Bishop Reifsneider as Bishop in general charge of Japanese work, and seek his leadership in matters that pertain to the common interests of our Church's work in relocation centers and our relation to union and federated programs."

A resolution on the keeping of records was that parish registers be kept in each relocation area, and that copies of all official acts—baptisms, confirmations, weddings, funerals, etc., shall be sent to the Bishop from whose jurisdiction the persons involved have been removed.

As for our relationship to other religious groups, the Bishops said: "Whereas we commend to our people the fullest cooperation in attendance upon and support of the United Services and activities, be it resolved: That we hereby claim for the Episcopal Communion, at times not in

conflict with the union services, the privilege of having our own services of Holy Communion, baptism, and confirmation, just as we recognize the right of other communions to a like privilege." The Bishops encouraged our clergy and lay workers to emphasize the teachings of the Church in Sunday Schools, cottage meetings, and separate assemblies.

A resolution on stipends and allowances for Japanese clergy adopted the recommendation of the West Coast Protestant Commission, which establishes salaries and allowances parallel to those paid by the War Relocation Authority to other professional men within the relocation areas.

Our congregations are to be encouraged to make an offering for the Church's Missionary Program, and Lenten Mite Boxes are to be distributed to our children in the various relocation areas.

Arrangements were made for providing Church literature, such as Bibles, Prayer Books and Hymnals, choir and church school materials, for the various camps.

PASTORAL TO JAPANESE

A brief pastoral to the Japanese from the Bishops includes the following: "The days ahead will demand of you leaders of the Japanese, and through you, of your people, patience, courage and steadiness. Your loyalty to American ideals must now be unequivocal. The future solution of this tense problem will be largely shaped by what happens in the relocation centers during these days of inescapable strain. We are counting on our group to set an example to others who have not had the privilege of Christian dedication, of utter coöperation with the local authorities, confident that the future rests with the justice which undergirds our democratic way of

life. We read of difficulty in some of the centers with disquietude of spirit. The very small, we trust, subversive minority must not be allowed to imperil the future well-being of those who are loyal to and grateful for their American citizenship, even though they are bewildered by mass relocation during the period of the emergency. This 'wilderness' experience can be a time of real spiritual growth."

Present at the conference were Dr. Wieland, who was elected chairman of the meeting, and the following Bishops: Block of California, Stevens of Los Angeles, Mitchell of Arizona, Rhea of Idaho, Porter of Sacramento, Huston of Olympia, Ziegler of Wyoming, Sanford of San Joaquin, Ingle of Colorado, and Reifsneider who is in charge of the Japanese by appointment of the Presiding Bishop. Bishops Moulton of Utah, Dagwell of Oregon, and Mitchell of Arkansas were unavoidably absent.

Bishop Reifsneider is to continue to be the Episcopal Church representative on the West Coast Protestant Commission.

Editor's Comment:

We are happy to see that the Western bishops are making sure that the sacraments are available to Japanese Churchpeople in the relocation camps, and are assisting them in other ways. As indicated in our editorial last week, THE LIVING CHURCH RELIEF FUND is glad to receive contributions for portable altars.

ARMED FORCES

"Keep the Church With Them"

"We must keep the Church with them," says Bishop Sherrill of Massachusetts, chairman of the Army and Navy Commission, quoting a letter from a Churchman now in the Solomon Islands which states: "We will all come home better Christians, more appreciative of home and family, of the little things and the comfort that knowing and believing in Him can give."

"Fellow members of our Church are today on the far-flung battle fronts of the world," says Bishop Sherrill. "Many of our chaplains and thousands of our laymen are engaged in difficult and hazardous undertakings from North Africa to New Guinea. In addition, many more, of whom a large proportion are in the 18 and 19-year-old classification, are being called away from home into great training camps. What two years ago was a possibility has now become a stern reality, and what two years ago was a program of the Army and

Departments

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.



(Rice Studio and Milwaukee Journal Photo)

WAR BRINGS CHANGES TO L. C. STAFF: *The editor, Clifford P. Morehouse, shown being sworn in as a first lieutenant in the Marines, will be on leave of absence for the duration. Lieut. Robert Rankin, shown administering the oath, is also a Churchman, formerly on the staff of St. John's Military Academy, Delafield, Wis. Peter Day (left) becomes acting editor, and Jean Drysdale (right) becomes managing editor (see page 10).*

Navy Commission is now both an accomplishment and a continuing and pressing need. Surely it is not necessary to argue this point when we have sons, brothers, husbands, fathers, friends in the Army and Navy. They want the Church with them and so do we.

SIGNIFICANCE

"These two years' experience," the Bishop continues, "have shown the vital significance of the work of the Army and Navy Commission. We do not claim to have done everything which ideally should have been done, but we do state that through the funds given the Commission we have been privileged to be of great assistance to our clergy and laymen in the armed forces. Letters come every week expressing appreciation to the Church for Communion equipment, Army and Navy Prayer Books, Forward Movement literature, Church war crosses, assistance to parishes near camps, to mention but a few of the tasks and opportunities of the Commission.

"All of this costs money. A year ago the Commission appealed for \$385,000 and \$434,000 was given. At that time it was impossible to make an estimate of the exact amount needed as the extent of the work depends upon unknown factors such as the length of the war, the size of the Army and Navy. Today we are asking for a minimum of \$200,000 to carry us through the year 1943. The plan is to ask that this amount be given in February and March at times most convenient for dioceses and parishes."

Bishop Sherrill states that folders and envelopes are available for gifts to the Commission, and he hopes that no intensive "campaign" will be necessary. "The facts are before us," he says. "We do not need to be 'educated.' This task is not alone for the Commission, but for each and every clergyman and lay member of the Church. I have faith that for this cause the Church will give gladly."

Critical Shortage of Chaplains Revealed

Revealing a critical shortage of chaplains, Brigadier General William R. Arnold, Chief of Chaplains of the Army, is appealing to all chaplains in the service to aid in recruiting chaplains.

"... I am... appealing to all of you chaplains individually," he said, "that you endeavor to secure one minister, priest, or rabbi, possessing the required qualifications, to apply for the chaplaincy. We will reach our procurement objective for the year if each of you will succeed in securing one chaplain for our corps."

Chaplain Arnold declared that the Army now needs more chaplains to meet the present as well as the future needs of the expanding Army.

In addition to the statement appealing for one chaplain for each one now in service, Chaplain Arnold said that there is a need for two Negro chaplains for each Negro chaplain now on duty.

Chaplain Arnold pointed out in his statement that the Secretary of War had recently emphasized the "painsstaking preparations which have been made by the War Department to serve the spiritual needs of the men in our Army."

HOME FRONT

OPA Ruling Permits Driving To Church Functions

Permitted driving to church services was extended to include several additional classifications of services in an amendment to the Office of Price Administration regulation on pleasure-driving.

Driving to weddings, christenings, and baptisms is permitted in the absence of other transportation facilities, it was ruled.

Another section of the amendment was devoted to clarifying permitted types of driving, and this section listed driving to

church services as second among the essential driving which is allowed. This section reads as follows:

"Car owners may drive to meetings directly related to their jobs, but only if attendance is essential to, or part of their occupation or profession; to religious services; and to meetings conducted to train personnel for emergencies and make other preparations for emergencies involving a threat to life, health or property."

THE PRESS

Foreign Press Service Cut Off By German Occupation of France

War has disrupted the communication systems of the world, and **THE LIVING CHURCH** loses temporarily one of its valuable sources of information, International Christian Press and Information Service. Ordinarily sent out air mail from Geneva, Switzerland, the monthly letter is necessarily curtailed because of the German occupation of the remainder of France. The letter was printed in the United States but the information was gathered from foreign news services, and published under the auspices of the World Council of Churches, the World Alliance for International Friendship through the Churches, the World Alliance of Young Men's Christian Associations, the World's Alliance of Young Women's Christian Associations, and the International Missionary Council. Because the Germans have actually enclosed Switzerland in a band of steel, the only channel of communication that remains is cable service by which items of major interest will continue to be sent to this country, and forwarded to subscribers of the service.

The American office is to furnish temporary service, drawing on local source material, which **THE LIVING CHURCH** will bring to its readers.

GENERAL

DEATHS

John Rathbone Oliver, Priest

The Rev. Dr. John Rathbone Oliver died January 21st at Waverly, Mass., at the age of 71. He had retired in 1940 in failing health, and since that time had been living under the care of the Cowley Fathers in Cambridge, Mass.

He was born in Albany, N. Y., in 1872, the son of Robert Shaw Oliver and Marion Rathbone Oliver. The bare outlines of his varied and widely influential life include receiving the A.B. degree from Harvard in 1894, teaching at St. Paul's School, Concord, N. H., graduation from General Seminary in 1900, serving as curate at St. Mark's Church, Philadelphia, from 1900 to 1903, deposition from the ministry in 1903, taking the M.D. degree from the University of Innsbruck, Austria, in 1910, serving as a surgeon in the Austrian Army in 1914 and 1915, holding the position of chief medical officer to the Supreme Bench of the City of Baltimore from 1917 to 1930, acting as a psychiatrist at Johns Hopkins University, conducting a private medical practice, holding the chair of professor of the History of Medicine, University of Maryland, from 1927 to 1930, and of associate in the History of Medicine, Johns Hopkins, until 1940, serving as warden of Alumni Memorial Hall at Johns Hopkins, and serving on the staff of Mt. Calvary Church, Baltimore.

In his autobiography, *Foursquare*, Dr. Oliver divides his life into four divisions, into one of which each of the above activities falls—the court, the physician's office, the university, the altar of God. Criminologist in the morning, consulting physician in the afternoon, lecturer at odd hours at a university—each was a facet in a life of varied interests and manifold activities.

His interest in crime was for many years an historical hobby rather than a practical

activity. In the days when Dr. Oliver started in private practice, like all beginners he had a great deal of spare time on his hands, which he used to fill by visiting the courts. Having been well-trained in legal medicine at his university in Austria, and after having acted as assistant to one of the city judges for no compensation for two years, he was admitted to the court as chief medical adviser, after special legislation providing for such a position was passed. For 12 years he served the city of Baltimore in this capacity, helping to make the criminal courts no longer places of fear and rebellion but rather places where the mentally diseased or deficient, were able to make such defects known and were tried only after those defects had been taken into consideration.

Relaxation from his strenuous duties he found by taking the Ph.D. degree in the classics at Johns Hopkins. It was an interest which he retained throughout his life. He has said that he never went to sleep without reading a hundred or so lines of the *Iliad*. He read the Greek text through about three times a year. A great collector of books, he owned a fine criminological collection; an excellent classical library, and many books on the history of medicine.

The religious division of the life, as he writes of it in his autobiography, is one of the most interesting in his fourfold scheme. As a boy he was brought up in a home of church interests, he was sent to St. Paul's School, he decided to be a priest. After his study at General Seminary, he found a place in a parish, where he reports he spent more time in lay clothes than in a round collar, and where he lost his priestly ideals and standards. Deposition from the priesthood followed and it was 25 years before he could again exercise the function of his order. Received into the Roman communion sometime later, he contemplated becoming a Roman priest. But he returned to the Anglican communion after a 12 year absence with the knowledge that he wished to be restored to the priesthood. Because of canon law he was forbidden for a period of years to exercise his priesthood, but within the prescribed time, he was restored, and as he said, "I was at home—really home—at last."

Among his books are *Fear, Victor and Victim*, *Psychiatry and Mental Health*, *The Good Shepherd*. Many of them had a wide sphere of influence.

The funeral was held at the monastery chapel of the Society of St. John the Evangelist in Cambridge.

Joseph Henry Beale

Joseph Henry Beale, Royall Professor of Law emeritus at Harvard Law School, noted Churchman, and internationally known lawyer, died at his home in Cambridge, Mass., on January 20th. He was 81 years old.

Many times a delegate to General Convention, Professor Beale was a constructive member of the Church, and served it in many capacities. He served on the commission on Marriage and Divorce, and was at

the time of his death a member of the ecclesiastical court of marital relations. He was chairman of the important committee on the constitution, in the House of Deputies. He had also served on the standing committee of the diocese of Massachusetts.

He was the son of Joseph Henry Beale and Frances Messinger Beale. After studying at Chancy Hall School, he entered Harvard, where he graduated in 1882. He was master at St. Paul's School, Concord, but returned to the Harvard graduate school, where he took the LL.B. and A.M. degrees. In 1902 Prof. Beale became the first dean of the new Law School of the University of Chicago, where he remained till 1904, when he returned to Harvard.

In 1891 he married Miss Elizabeth Chadwick Day of Barnstable. They had two daughters, who are living, and a son, who died in 1903.

EPISCOPATE

Bishop Mann to Retire

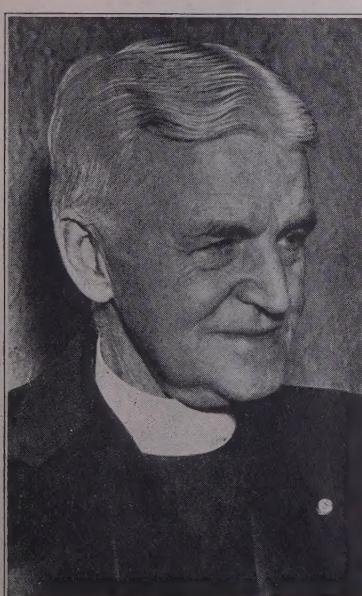
Bishop Mann of Pittsburgh announced to his diocesan convention, January 26th, that he is submitting his resignation to the House of Bishops, effective upon acceptance.

Mississippi Elects

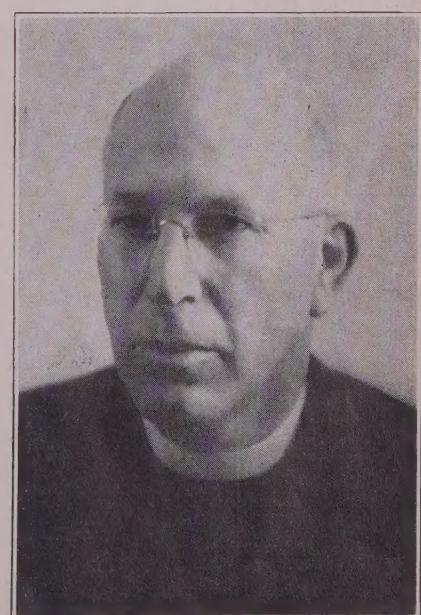
Rev. Duncan M. Gray

Sixteen clerical and 16-2/3 lay votes on the third ballot elected the Rev. Duncan M. Gray Bishop of Mississippi on January 20th in a quiet election with no nominations and no speeches. The election was part of the business of the diocesan convention held in Jackson on January 19th and 20th.

The Rev. Girault Jones ranked second with five clerical and seven and two-thirds



DR. OLIVER: Criminologist, doctor, teacher, and priest.



REV. D. M. GRAY: Bishop-elect of Mississippi.

GENERAL

lay votes; the Rev. Theodore Barth followed with five clerical and three lay votes. Other nominees included the Rev. Van Francis Garrett, the Rev. Charles Hamilton, and the Rev. John Gass. The Rev. Mr. Gray has accepted the election, sub-

ly" a resident of the diocese he represents.

Turmoil reigned when it was discovered that several of the deputies were residents of another diocese. Question of the continuance of the convention was raised. To the rescue came William G. Holt, a

1942, the surplus was \$19,587.96. During 1941 a surplus of \$12,841.05 was reported.

Swedenborgians Apply For Membership in Federal Council

The Church of the New Jerusalem (Swedenborgian) has applied for membership in the Federal Council of Churches.

Sometimes called the "New Church," the denomination is composed of followers of Emanuel Swedenborg, Swedish scientist, philosopher and theologian (1688-1772). They organized their first society in the United States in 1792 at Baltimore.

Inclusive membership of the body is listed at 4,894 by the *Year Book of American Churches*.

TABULATION OF BALLOTS IN MISSISSIPPI ELECTION

BALLOT:	c.	FIRST		SECOND		THIRD	
		c.	l.	c.	l.	c.	l.
Total votes cast	31	29 1/2		31	30 1/2	31	30 1/2
Necessary to elect	16	15		16	15 1/2	16	15 1/2
Duncan M. Gray	8	9 1/2		13	14	16	16 1/2
Girault Jones	4	4 2/3		4	6	5	7 2/3
Van Garrett	4	3		2	3 2/3	3	2
Theodore Barth	3	1 1/2		4	2 1/2	5	3
Chas. Hamilton	3	1/2					
John Gass	2	1 1/2		2	1	1	
Capers Satterlee	1	2		1	2	1	
Scattered	6	7		5	1 1/2	1	1

ject to confirmation of the bishops and standing committees.

Forty-four years old, the Bishop-elect was born in Meridian, Miss., the son of William Franklin Gray and Annie McClung Gray, both Mississippians. Brought up in the family of a newspaper editor—his father edited for some years *The Issue*, the political paper of Senator James K. Vardaman—Bishop-elect Gray has spent most of his life in Mississippi.

He attended Rice Institute in Houston, Tex., and the University of the South, Sewanee, Tenn. His entire ministry has been in the diocese of Mississippi. During his diaconate he served at Grace Church, Rosedale, where he married Isabel Denham McCrady, the daughter of Dr. Edward McCrady, rector at Oxford, Miss. He has three children.

He served as rector of Grace Church, Canton, St. Mary's, Lexington, St. Paul's, Columbus, and since 1939 has been rector of the Church of the Nativity, Greenwood. He served as a member of the diocesan executive committee for 10 years; he has been a member of the College Commission, Province of Sewanee; dean of the Northern Convocation; and three times deputy to General Convention.

Bishop-elect Gray by no means confines his activities to his clerical duties. His hobbies range from athletics, where golf and football claim his main attention, to civic affairs, in which he is deeply interested.

CANON LAW

Bishop Spencer Rules on Residence

Events down in Kansas City, Mo., at the annual convention of West Missouri threatened to come to a premature end when the legal question came up of whether a delegate to the convention held in Missouri might live in another state.

The question as to the legal status of various delegates arose when Lawrence M. Goodwin, vestryman of St. Paul's, was nominated as a deputy to General Convention. Declining the nomination on the grounds that he was ineligible because his residence was in Johnson County, across the state line, Mr. Goodwin stated that West Missouri's canon law provided that a deputy must be "canonically and actual-

lawyer, and chancellor of the diocese, who ruled that a church member's actual residence under church law was where Bishop Spencer ruled it was, regardless of state lines.

Concerned over his status as an illegal member of the standing committee of the diocese was the Rev. Earle B. Jewell, rector of St. Andrew's Church, who stated that he had voted as such a member for over a year, and therefore, every act of the committee was illegal if he was not qualified.

Bishop Spencer's ruling that the place where a man worked and went to church was his "actual residence," regardless of whether he slept and ate breakfast across the state line clarified the situation, and the convention proceeded with its business.

As one layman pointed out some churchmen slept in church, part of the time anyhow, which provided additional justification for Bishop Spencer's position.

Editor's Comment:

The curbstone ruling that a layman's canonical residence is where the Bishop says it is may have served its immediate purpose of clarifying the status of delegates to the West Missouri convention, but it can hardly be expected to satisfy General Convention, which is the judge of its own members' qualifications. Both the constitution of the Church and the rules of order of the House of Deputies provide that a deputy may represent only the diocese or missionary district in which he is legally domiciled. If it is desired that parish membership rather than legal domicile should determine the status of a lay deputy, the Church's constitution will have to be amended or a way found to change the rules of order within the constitution. Otherwise we do not see how laymen with domicile in Kansas could legally be seated as deputies representing the diocese of West Missouri.

INTERCHURCH

Federal Council Shows Surplus

For the second successive year, the Federal Council of Churches has reported a surplus of income over expenditures.

For the 12 months ending December 31,

RACE RELATIONS

Religious and Labor Groups

Protest Undemocratic Action

A telegram of protest has been sent to President Roosevelt deplored the "arbitrary and undemocratic" treatment accorded representatives of religious and other groups who called on Paul V. McNutt, chairman of the War Manpower Commission, to protest indefinite postponement of hearings on anti-Negro discrimination on Southern railroads.

The complaint was based on Mr. McNutt's refusal to see more than four of the 52 representatives of 27 national religious, labor, and Negro organizations who sought an interview in Washington. When the interview was granted, the telegram stated, no limitation was placed on the number of delegates.

Among those who signed the telegram were Dr. George B. Haynes, executive secretary, Race Relations Department, Federal Council of Churches of Christ in America; George K. Hunton, secretary of the Catholic Interracial Council; and Rabbi Abraham Shusterman, a director of the Central Conference of American Rabbis.

When the full delegation called at Mr. McNutt's office, the telegram stated, word was sent down that only four persons "could even ascend to his office." Thereupon, the telegram went on, each member of the delegation "signed a respectful request" that the Commissioner receive the full delegation with the understanding that not more than four members should participate in the discussion.

Declaring that this request was "bluntly" refused by Mr. McNutt, and that the delegation unanimously refused to submit to the Commissioner's conditions, the telegram to President Roosevelt added:

DICTATORSHIP

"On behalf of the 27 religious, labor, and civic organizations and private individuals, we submit that Mr. McNutt's action is arbitrary and undemocratic. It savors more of dictatorship than of democracy. We place this report before you as Chief Executive for such action as your responsibility causes you to take."

In addition to the telegram of protest,

the delegates are planning a mass meeting in New York to protest the indefinite postponement of the Fair Employment Practice Committee's hearings on discrimination by railroads and railway unions.

"This is a very serious matter," George K. Hunton, one of the delegates, told Religious News Service. "It is one that involves all minorities in this country, both racial and religious, who even today are being discriminated against in the defense industries.

"In addition to Negroes, I have in mind Jews, Italians, and German-Americans, who are being refused jobs in New York State and elsewhere on racial grounds. In many cases, Catholics have been refused employment because of their religion."

Immigration Law Revision Sought By 2d Province

Members of the Race Relations Committee of the Second Province have sent a statement to the State Department and the Foreign Relations Committee of the Senate urging revision of the Immigration Law of 1924 and the Nationality Act of 1940 to the end that our Chinese allies may immigrate to this country and be naturalized on the same basis as the nationals of other friendly states.

The statement is signed by Bishop Ludlow, Suffragan Bishop of Newark, Bishop Gilbert, Suffragan Bishop of New York, the Rev. Messrs. S. H. Bishop, G. M. Plaskett, S. Knebel, R. D. Smith, D. Carty, Mrs. Muriel Webb.

"The United States and China have long been on friendly terms. They are now united in a war against a common aggressor, a war for the 'Four Freedoms' and for the common man. Success in this life-death struggle depends ultimately upon the clarity with which our people see what they are fighting for, the sincerity and consistency with which they strive to realize these ideals.

"Our present immigration and naturalization policy regarding Orientals, constitutes a denial of these ideals. We deny permanent entry and citizenship in the United States to all Orientals, and we single out our gallant allies—the Chinese—by name for special discrimination and exclusion. Our present practice is a totally unnecessary insult to them.

"No single act of our Government has done more for our common cause in the Far East than its offer to abolish the unequal treaties with China. For this forward step we greatly rejoice. The time is now ripe for the next logical step in this direction—revision of our Chinese exclusion policy."

LABOR

Dr. Joseph F. Fletcher Backs CIO

During the week of January 18th elections were held at the vast plants of the Wright Aeronautical Corporation in metropolitan Cincinnati to determine whether the CIO or AF of L should become the bargaining agent of the employees; or if there was to be any bargaining agent at all.

As a prelude to these elections, the Rev.

Dr. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati, who has long been interested in the welfare of the laboring man, took to the air to describe the issues and express his views on the coming elections. Dr. Fletcher maintained that because of the greater CIO progress in the unionization of the aircraft industry, a CIO victory locally would better serve the interests of the industry and the nation during these critical times and contribute to a unification and stabilization of the war effort.

Fr. Fletcher said: "Every important major religious body in the country has officially pronounced that workers have the right to organize in unions to bargain collectively. . . . The Episcopal Church more than once has said that labor unions provide an important way to express the principle of fellowship in industry. In a real sense of the word the churches are religious unions."

Although some of the departments at Wright voted to go AF of L, the net result as evidenced by the heavy CIO preference in the production department spelled a victory for the CIO.

NATIONAL COUNCIL

Frances R. Edwards Resigns Educational Post

The resignation of Dr. Frances R. Edwards, since 1927 in the Division of Christian Education of the National Council, is announced by the Rev. Dr. D. A. McGregor, head of the Division. Dr. Edwards came to the National Council as secretary for curriculum. Later she developed educational research for the Division through the Child Study Commission, the findings of which became the foundation of the Division's educational program, for parishes and new curriculum materials. She plans to take a sabbatical year's rest before deciding on her future activities.

Dr. Edwards was for several years editor of various departmental publications, including *The Educational Reporter*, and the *Bulletin for Leaders in Christian Education*. She is author of *Children and the Church*, and articles for various educational journals. She was ordered a deaconess in 1928 by the late Bishop Brent of Western New York. Her doctor's degree is from Columbia University.

RELIEF

Churchwoman Elected to Church Committee For China Relief

Miss Margaret I. Marston, executive secretary of the Woman's Auxiliary of the National Council, has been elected a member of the interdenominational Church Committee for China Relief. She is a representative of the Foreign Missions Conference of North America, one of the three constituting bodies of the Church Committee. The other two constituting bodies are the Federal Council of the Churches of Christ in America and China Famine Relief USA, Inc. Each of these bodies has 10

representatives on the Church Committee. Harper Sibley, formerly a member of the National Council, is chairman. The Presiding Bishop is a member representing the Federal Council of Churches. In 1942 the Presiding Bishop's Fund for World Relief contributed \$23,119.25 to the Church Committee for its united Christian relief program in China. Contributions sent to THE LIVING CHURCH for China relief are handled through the Church Committee.

THE PEACE

Western Michigan Adopts Resolution on Post-War World

Indication that Churchpeople are going to have a part in the formulation of the peace and the establishment of the post-war world is the resolution adopted unanimously by the 69th annual convention of the diocese of Western Michigan.

"The Church, as the Body of Christ, is concerned with the whole life of man, both personal and social. Because she has been entrusted with a revelation of the true nature and destiny of man, she has both the right and the duty to set forth the principles which should govern the societies in which man must live. To be sure, she can never commit herself to any one order, or politico-economic theory of society, as divinely ordained, yet she can and must declare, on the basis of Christian principles, what is wholesome for man, and what is unwholesome, in any given social order or theory.

THE CHURCH'S RESPONSIBILITY

"The Church, therefore, has an especial responsibility in this time of war, to proclaim her principles unceasingly, and to work for a just settlement which will lead to a righteous and permanent peace. She has the authority to set forth her principles to all whose province it is to plan the post-war reconstruction, and to guide, inspire, and criticize them in their specific social and economic programs. And she has the duty to teach her members the Christian principles involved, and to urge upon them a careful study of all proposals for the peace settlement and post-war reconstruction, so that they may form an intelligent Christian opinion on these matters which they may then exercise as democratic citizens.

"With these considerations in mind, and recognizing both our responsibilities and limitations as representatives of the Church:

"Be it resolved that we note the many detailed proposals for post-war reconstruction set forth by Church leaders and other men of good will, and we urge their careful and prayerful consideration by all Christians; and especially do we recommend to the clergy that they keep their people informed about these proposals, and instruct them in the Christian teachings concerning the nature and destiny of man which are relevant to the ordering of society, to the end that Christians may intelligently fulfill their responsibilities in the construction of a new world, which, in obedience to God and justice to men, may be worthy of the name of Christendom."

FOREIGN

CANADA

Anglicans to Join Proposed Interchurch Divinity Faculty

By F. H. HARTLEY

Prior to 1910 many attempts at union between non-Roman Christian bodies in Canada were made, chiefly at the expense of the Church of England. It was often suggested that the rubric requiring all communicants to be confirmed be eliminated, but it never gained much backing because naturally our bishops were against it, as also they were to the suggestion that non-Anglican ministers be ordained to the priesthood without the authority to absolve penitents. The common idea was for each communion to give up its chief distinguishing characteristic and unite on the residuum.

The change in policy came with the movement inaugurated by Bishop Brent and Robert Gardner, strongly backed by Dr. Randall Davidson, Archbishop of Canterbury, and which later came to be known as the Faith and Order Movement.

The change meant that each communion should contribute to a common deposit all it held to be vital or valuable.

While the various communions were discussing and trying to digest this proposal an event took place at Ceylon destined to become a turning-point in the history of theological colleges.

Principal A. G. Fraser, an Anglican priest and a graduate of Oxford University, on going to take up work at Ceylon, found seven missionary societies all running separate schools. With the approval of the Anglican bishop and other responsible executives, bidding them retain their hostels for their individual emphases, he united all seven in an efficient and dignified institution called Trinity College.

At the invitation of W. T. Birks, one of the governors of McGill University, Montreal, P. Q., and a Presbyterian, Dr. Fraser paid a visit to Montreal (from New York) in January, 1912, and with him discussed the possibility of a similar union between the four theological colleges—Anglican, Congregational, Methodist, and Presbyterian—all having some connection with McGill University.

Meetings of the principals and supporters of these colleges were held and it was found that while each college had its own full staff of teachers (not overly well paid or equipped) the teaching in all four were seven-eighths the same, clearly a waste of money, time, and material.

OBSTACLE

One great obstacle to the proposed scheme was that there was no common place in which general instruction in theology could be given. It was not merely prejudice, but a feeling of disloyalty which prevented the use of one another's buildings. So it was decided to raise a fund to erect a neutral building in which all could meet on common ground. Later on such a building was erected and called Divinity Hall. The fund, amounting to upwards of

half a million dollars, not only provided the building but necessary equipment and a most welcome increase in the salaries of the teaching staff.

The first joint course in theology in the English speaking world commenced the first week in October, 1912, marked by the presence of two notable guests—Dr. Boyd Carpenter, Lord Bishop of Ripon, England, and the equally well known Dr. Robert E. Spear.

At the commencement of the negotiations one of the first persons to be consulted was the then newly-consecrated Bishop of Montreal, Dr. J. C. Farthing who gave his consent with the hope that the scheme would eventuate in a McGill University Faculty of Theology.

That the hope is likely to become fact may be gathered from a resolution passed at a recent gathering of the General Council of the United Church of Canada meeting at Belville, Ont., approving "a proposal to cooperate with the Anglicans and Presbyterian bodies in creating a faculty of Divinity at McGill University, Montreal."

Judged from the Anglican viewpoint, is this scheme a help or a hindrance to the work of the Church today and to ultimate reunion?

1. Assuming the standard to be the official teaching of the Church of England as contained in her Book of Common Prayer and other official formularies, it is evident that seven-eighths of the teaching of the United and Presbyterian Church in Canada is Catholic. This in itself is most heartening and encouraging.

2. The Anglican clergy who have been ordained under this scheme during the past 30 years not only do not show any deterioration in Churchmanship but a marked though unobtrusive consciousness of the differences for which they stand as priests of the Church of God according to the doctrines and usages of the Church of England, and a tolerant and sympathetic understanding of the differences which separate the ministers of the United and Presbyterian Churches from their own.

HAITI

Bishop Carson Announces Retirement At Convocation

"I am convinced that the time has come for me to lay down the work, in the interest of the Church itself. I have just passed my 73d birthday and I cannot look forward to many more years of life, but the years that remain to me, I propose, God willing, to pass here among you, not as administrative head charged with all the responsibilities of Bishop of Haiti, but as one of yourselves." So saying, Bishop Carson announced at the 52d annual convocation of the Church in Haiti his intention to retire. The convocation met in Holy Trinity Cathedral, Port au Prince, on January 10th, the 20th anniversary of the consecration of Bishop Carson.

In his address the Bishop reviewed the past 20 years of his episcopate, saying that by rallying its dormant forces and by insistent demand that the catholicity, apos-

tolicity, holiness, and unity of the Church be emphasized, rather than the more familiar Protestant aspect, too often identified with protest against the dominant Romanism of the Republic, the Episcopal Church in Haiti enjoys the respect and confidence of the entire nation.

After the Eucharist had been finished—the entire service was in French—the Bishop received the congratulatory ad-

BISHOP CARSON:
*Announced his
intention to re-
tire.*



resses of many church organizations throughout the district. Represented in the congregation were the American and British legations.

During a business session of one of the three following days, an officer of the *Garde d'Haiti* formally presented to the Bishop a beautifully engraved address on parchment paper with the seal of the district and the flags of the Church, Haiti, and the United States embellishing it in colors. It was signed by the President of Haiti, civilians, and government officials, most of whom are Roman Catholics.

Bishop Carson appointed the Rev. Dumont E. Morisseau as archdeacon of Aux Cayes. Announcement was made of the printing of a Haitian Hymn book now under way.

ELECTIONS: Deputies to General Convention: The Very Rev. G. E. Benedict, A. Turner; alternates: The Rev. A. D. Buteau, J. U. Garnier; council of advice: The Very Rev. G. E. Benedict, the Ven. E. V. Gilles, the Rev. J. S. Lindor, W. H. Williams, J. U. Garner, F. H. Kroll.

ENGLAND

Dr. Underhill Dies

The Bishop of Bath and Wells, Dr. Francis Underhill, died January 24th, according to press reports to the United States.

Dr. Underhill was well known in America as a writer on devotional subjects. Among his works are *Aids to the Life of Prayer*, *The Life of Prayer in the World*, *The Art of Intercession*, and *A New Spirit in Anglo-Catholicism*.

CHINA

15,000 New Students

Some 15,000 new university students were enrolled for the current school year in Chinese colleges, according to a report issued in New York by the Associated Boards for Christian Colleges in China.

Declaring that the colleges in Chengtu,

West China, are "full to overflowing," the report states:

"Of the thousands of candidates, only hundreds have been admitted. The University of Nanking, one of five coöperating institutions, could accept only 180 out of 3,000. The others faced similar situations. Even such restrained admission, however, is stretching facilities to the limit, for there are over 2,700 students on the campus, a campus which, before the war, housed 300."

The report notes that students have not been conscripted or encouraged to volunteer by the government "in the belief that it needs trained men more than cannon-fodder."

The report adds, however, that a comparison of the United States with China in this respect is impossible because America is "so rich in highly trained personnel" and because a Chinese private "is a coolie and lives like a coolie."

INDIA

New Diocese

The Church of India is completing the organization of a new diocese, Bhagalpur, to be set off from the unwieldy diocese of Calcutta. The new jurisdiction, whose formation has been discussed for several years, will include most of the geographical province of Bihar, which lies northwest of Calcutta between that city and Benares.

The diocese, named for the city on the Ganges River, will have some 18,000 square miles and a population of 9,000,000, of whom 13,000 or more are members of the Church of India. The major British missionary societies have work here, so the new diocese will be indirectly aided by American gifts for British missions.

The Ven. Thomas Lenman, archdeacon of Bhagalpur, is to be the first bishop. Except for two war years in France, his 35-year ministry has been entirely in Calcutta. The Episcopal Synod or House of Bishops is to meet at Nagpur February 6th. It is hoped that his consecration may take place at that time.

NORWAY

Church Pledges Continued

Fight Against Nazis

The Norwegian Church is "still in the fight" against Hitlerism, and despite almost overwhelming hardships, enters another year "undaunted" and "full of hope," the Provisional Church Council of Norway declared in a New Year's message read in pulpits throughout the country on Sunday, January 17th.

The message bluntly asserted that the Nazi encroachments upon the life of the Church had "forced" a break with the state's ecclesiastical leadership. The Quisling government, it added, is still endeavoring to "get its hands on the Church" for the sole purpose of gaining additional power and prestige.

The message set forth at length the suffering and hardship forced on the

Church during the past year by the occupying authorities.

Leading off with the statement that Bishop Eivind Berggrav, Primate of Norway, has remained under strict house arrest for nine months, the message listed the following anti-religious actions:

The expulsion of Bishop Henrik Hille of Hamar from his diocese.

Police ban on the preaching of Bishop Gabriel Skagestad of Stavanger.

Decree requiring all bishops to report daily to the police.

The government's "perpetual" dismissal of clergymen.

"Despite these actions," said the message, "no loyal clergyman has once failed in carrying on his duties."

The authorities have demonstrated their true position by adding violence to wrong. Thirty-five clergymen have been exiled—literally driven from their homes and parishes.

"Our attempts to replace these banished brethren are met with new banishments."

CONDAMN QUILSING CLERGY

Noting that a few Quisling-appointed pastors have stepped into positions left vacant by the exiled clergymen, the message said:

"These, however, cannot be looked upon as real clergymen. Very often they lack the necessary theological background. None has the confidence of Christian church leaders."

"With police aid they are forced on parishes. It has happened that on occasion they have taken upon themselves the right to bury the dead—despite vigorous protests from the relatives of the deceased."

"Also, with the help of the police, they have confiscated church records and parish property."

The state, the message continued, has also encroached on the sacred rights of the citizen's home life.

"Despite the protests of our bishops," it declared, "attempts have been made to bring our children under the control of the Nazi youth movement."

"Some children have been forced to enroll in the youth service under police pressure, and their parents, refusing to give them away, have been arrested."

"We implore all Norwegian parents to whom God has given the divine privilege of parenthood, to stay steadfastly on the right path and to keep their consciences clear whatever the sacrifice they may be called upon to endure."

Recalling that Premier Vidkun Quisling had failed to reply to a protest condemning the "terrible treatment" of the Jews, the message asserted:

"We see in this instance what happens when the gospel of brotherly love is trampled under foot."

Daily, it continued, "grief" and "anxiety" increase.

"Men of the cloth are given treatment which can only be characterized as a persecution for their faith and their conscience."

"After all that has happened it is vain to turn to the state—we therefore turn to our congregations. We urge them to stand firm; to hold out patiently in a time of great difficulty; and to put their

trust in God. In Him alone shall we fear and love."

"We confess: this is the victory that gaineth the victory over the world: our faith."

In a concluding plea to "stand firm," the message urged prayers for those in the home, for all clergymen in exile or in prison, and for "the people of Israel and those who persecute them."

AUSTRALIA

Thanksgiving Day

By R. HARLEY-JONES

Another link was forged with your great nation when Australia joined in heartily with all the USA Forces here in "keeping up" the great American festival, "Thanksgiving Day." The Churches held special services which were attended by the troops. Intercessions for America and the United Nations together with sympathetic addresses on the meaning of the Day were the chief features. These were arranged by the Australian Churches as USA chaplains are very scarce: all your available chaplains are "with the Army" and "with the Navy." The few who happened to be near the cities were, of course, in great demand.

Our newspapers revealed to us that Thanksgiving Day festival is really a feast day. Our "dailies" were splashed with pictures of turkey dinners. We never thought we had so many turkeys in the country. In fact, the rumor is that a special fleet must have brought them; perhaps they flew over on their own accord to cheer your soldier boys in a strange land.

Here in Australia at Christmas tide we have maximum heat so we are satisfied with light, poultry. But now perhaps a new feast day has been brought to this land. In the cooler days of "Thanksgiving Day" time we may in the future specialize on turkey. A new Austral-American flag might be created with a turkey as a central figure. In any case the festival this year has been used to express a great desire of Australians. It is that the link between your people and ours will grow stronger in friendship and service so that we may be more and more united in the endeavor to build a future of peace, brotherhood, and prosperity among the nations of the Pacific.

CASUALTIES

Your correspondent has endeavoured to obtain information regarding USA casualties in Australia. This news however is prohibited. But this much can be said: all is being done to make the memory of those who die of sickness or accident as sacred and honored as possible. In the large cemetery areas near our big cities special plots have been reserved for the needs of the U. S. Army and Navy. Full military and naval honors are given to those who have died. It is well that this should be known in the homeland. Deep emotion fills the hearts of the men and chaplains as they render the last rites of religion and comradeship to those whom they leave in the quiet graves of a land not their home. Here is another bond of union with your land and people which will become immortal.

Among Ourselves

LAST WEEK we announced briefly that the editor of *THE LIVING CHURCH*, Clifford P. Morehouse, has been given a leave of absence for the duration in order to serve as a First Lieutenant in the U. S. Marine Corps. We also announced that Peter Day, managing editor since 1935, has been appointed acting editor of *THE LIVING CHURCH*.

We now add that Mrs. Jean Drysdale, who has been a member of our editorial department since November, 1941, and assistant managing editor during the past year, will succeed Mr. Day as managing editor.

In the business department, Mr. Leon McCauley will continue as business manager and will have the assistance of Mrs. Marie Pfeifer as assistant business manager. Mrs. Pfeifer has been with *THE LIVING CHURCH* in a secretarial capacity since 1925. Miss Alice Sucharski will succeed her as secretary to the editor and head of the stenographic department.

THE LIVING CHURCH will continue to be published by the Morehouse-Gorham Co. at its Milwaukee office; and the president of that company, Mr. Linden H. Morehouse, will continue to act as publisher and general director. The other directors of the corporation are Messrs. Clifford P. Morehouse, Harold C. Barlow, Herman Hake, and Philipp Fey.

DROPPING the editorial "we," I should like to talk quite frankly and intimately with *THE LIVING CHURCH FAMILY* in regard to these changes, and to bespeak your continued loyalty and brotherly relationship to *THE LIVING CHURCH* under its wartime management. I am confident that Mr. Day and his associates, all of whom have been devoted members of our staff for some years, will carry *THE LIVING CHURCH* to new heights of achievement, and I trust that readers will give them the same loyal support that they have given me for so many years.

Nor do I expect to be entirely separated from *THE LIVING CHURCH*. My appointment in the Marine Corps is for editorial duties, and I expect to be stationed most of the time at Marine Corps Headquarters in Washington. While that

assignment will be a full time one, requiring most of my energies, I hope to be able at least to send a column to *THE LIVING CHURCH* each week and perhaps to write occasional editorials.

Mr. Day will also be assisted by several contributing editors who will write editorials from time to time; although, of course, he will be primarily responsible for the editorials and will write many of them himself. Among the contributing editors will be Bishop Wilson, whose genius for expressing Christian truth in modern language is unsurpassed. The names of other contributing editors will be announced in a later issue.

In accordance with the generous provision of the directors of Morehouse-Gorham Co., I shall continue to have the title of editor of *THE LIVING CHURCH*, and I shall endeavor to earn the right to that title by doing as much editorial writing as possible and by corresponding with the acting editor regarding matters of policy and planning. The active editorial direction, however, will be that of Mr. Day as acting editor. Parenthetically, it may be observed that the title "acting editor" is quite in the current tradition of the community in which *THE LIVING CHURCH* is published, for there is an acting mayor of Milwaukee and an acting governor of Wisconsin.

I WANT to say a few words about the new acting editor. I know of no one better qualified to carry on the journalistic and religious traditions of *THE LIVING CHURCH* than Peter Day. He has a sound Church background, an excellent education, a genuine vocation to religious journalism, and the experience of nearly seven years of experience as managing editor of this periodical.

Peter Day was born August 1, 1914, at East Chicago, Ind., the son of the Rev. and Mrs. Marshall M. Day. His father was then rector of St. Alban's Church, Indiana Harbor. Subsequently Fr. Day served successively as rector of Grace Church, Muncie, Ind., as Professor of Hebrew and Old Testament at Nashotah Seminary, and (since 1931) as rector of Christ Church, Whitefish Bay, a suburb of Milwaukee, Wis. He is an examining chaplain of the diocese of Milwaukee, a canon of the Milwaukee Cathedral, and a Doctor of Divinity of Nashotah.

Brought up in the sound Churchly tradition of his father's rectory, Peter Day was educated at St. John's Military Academy and at Dartmouth, from which he was graduated in 1935. He came directly from college to the editorial staff of *THE LIVING CHURCH* where, after a few months as editorial assistant, he was promoted to the office of managing editor. He was formerly president of the Young People's Society of the diocese of Milwaukee, and was one of the official delegates of the Episcopal Church at the World Conference of Christian Youth in Amsterdam, Holland, in the summer of 1939. He is a member of the Milwaukee diocesan council, and of various diocesan committees.

It is chiefly due to the efforts of Mr. Day that *THE LIVING CHURCH* has developed a format recognized as one of the best and most attractive of the entire religious press. He is also largely responsible for the building and maintaining of a corps of loyal and efficient news correspondents in the several dioceses and missionary districts and in important centers of the Anglican communion overseas. More recently he has assisted

Today's Gospel

Fourth Sunday after Epiphany

"I WILL: be thou clean." "It is my will" is a truer rendering. How gracious and how revealing is this response. It was part of God's plan that this leper should be cleansed, should feel God's power exerted in his behalf. It is part of God's plan that we should feel His power in us. He wants us to be cleansed of our sins, but He waits for us to ask Him for His help. We should try to see ourselves as He sees us, to know our uncleanness, our faults, our failures, our sins. Then we must ask His help, unfeignedly believing in His power and in His willingness to cleanse and to forgive. As we say the General Confession let it be with utmost sincerity and as we make our Communion let us thank God that He delights to come to us, to touch us, to cleanse us.

in developing a growing group of "service friends" of **THE LIVING CHURCH** among chaplains and other Churchmen in the armed forces in all parts of the world, through whom we receive many interesting and important news stories of religious activities in the field, both at home and abroad.

In accordance with sound journalistic practice, editorials in **THE LIVING CHURCH** are not ordinarily signed, since they represent the views of the periodical itself rather than of any individual. It is an open secret, however, that Mr. Day has written a number of the best and most effective editorials on various subjects during recent years.

Mr. Day was married on February 15, 1941, to Lorraine Kirschnik, then an editorial assistant on our staff. Their infant daughter, Mary Penelope (of whom I have the honor to be the godfather) is shown in the picture in the business manager's column, "Strictly Business," in this issue.

I have every confidence in leaving the editorial affairs of **THE LIVING CHURCH** in the hands of Mr. Day, assisted by Mrs. Drysdale and by as loyal and competent a staff as could possibly be found anywhere. In fact, my only fear is that **THE LIVING CHURCH** will get along so well in my absence that there will be no need for me to return after the war!

AS TO my own future work, I look forward to it with great interest. The battle of Washington is not as exciting as the battle of North Africa or the battle of the southwest Pacific. It will, however, be tremendously interesting to be in the nation's capital in these days when it is rapidly becoming the capital of the United Nations and of the whole world.

I am also tremendously pleased to have the privilege of working with the finest body of fighting men in the world—the U. S. Marines. Although my own part in their manifold activities will be the handling of a typewriter rather than a rifle, it will perhaps serve to release some younger man for more active service and thus help directly in the vital and immediate task of winning the war.

So I take my leave of the active editorial direction of **THE LIVING CHURCH** with confidence that its standards will be maintained and even carried higher. But while this editorial is a leave taking, it is not a valedictory, because I hope to continue to keep in close touch with **THE LIVING CHURCH** and its readers.

Finally, I ask the prayers of all of you both for me in my new work and for the continued success and welfare of **THE LIVING CHURCH**. This year marks the 65th anniversary of its establishment and the 13th year of my own association with it, successively as managing editor and (since 1932) as editor. **THE LIVING CHURCH** has, I think, a more diversified and loyal constituency and a higher position of leadership than ever before in its history. For that I want to thank the members of **THE LIVING CHURCH FAMILY**; and I ask all of you to join me in a toast to the future of **THE LIVING CHURCH** under its new editorial leadership.

CLIFFORD P. MOREHOUSE.

Victim and Victor

IT IS with a feeling of personal loss that we record in our news columns the death of the Rev. Dr. John Rathbone Oliver. May he rest in peace.

Dr. Oliver's life was an unusually full and varied one. It was not always a happy life, yet we are confident that it was one in which there were times of great and well deserved

personal satisfaction. Certainly it was one that touched and healed the lives of many other individuals; and that is a life that must be eminently satisfactory to Him who commanded His followers to heal the sick.

Most of us do well if we succeed in one walk of life. Dr. Oliver's life lay in several fields. In his autobiography, *Four-square*, written in 1929, he divides his experiences under the four headings, the Court, the Psychiatrist's Office, the University, and the Altar.

In his religious life, Dr. Oliver was essentially a pilgrim. He has described his spiritual pilgrimage in several of his books, and has left his notes along the way for the guidance of his fellow Churchmen and particularly of his fellow priests. That pilgrimage led from the respectability of conventional Episcopalianism through a gateway into the walled city of Rome; it led at times through barren and waste places; it led back into the Episcopal Church and a deeper vision of the true Catholic faith. Finally, like all spiritual pilgrimages, it led to his own special burden of the cross; and now it has led through the cross to the victorious release of entry into Life Eternal.

Again—Must We Hate?

WE HAVE previously commented on the recurring thesis set forth by various individuals of prominence that we must learn to hate mightily if we are to win this war. We cannot say too often that this is rank heresy from a religious viewpoint and blind strategy from a national viewpoint.

Latest outcropping of the hate thesis is an article by Rex Stout, well known author and chairman of the Writers' War Board, in the *New York Times Magazine* for January 17th. Mr. Stout's contention is that if we do not learn to hate the Germans now we shall fail in our efforts to establish a lasting peace. The Christian imperative "love your enemies" is dismissed by Mr. Stout with the comment that "it may make sense to the Tuesday Evening Culture Club but not to me."

It is noteworthy that Mr. Stout's article aroused a storm of criticism. In a preface to various letters on the subject in the correspondence columns of the *Times*, the editor observes: "Many readers have written us letters of comment on the article. They have almost unanimously opposed Mr. Stout's views." It is interesting to note that among the letters of protest published by the *Times* is one from a former secretary of the Legation of Rumania—a conquered country whose citizens surely would have as much reason to hate the Germans as any people, though their present government is in partnership with the Axis.

It is certainly difficult to hate evil without hating those that do evil. Nevertheless, this is a cardinal doctrine of Christianity and it is also plain common sense.

If we are fighting this war for any ideal at all, it is the ideal of a decent civilization. Christians believe that only Christianity can be the basis for a truly decent and satisfying civilization; but any thinking man, Christian or non-Christian, must know that a decent civilization cannot be built on hate.

These expressions of hatred rarely come from the men in the field or from the actual victims of Nazi and Japanese brutality. In this war there has been singularly little of the hate hysteria that characterized the last war. We have not rejected the music of the great German composers, nor the art and literature of that nation. There has been little of the petty cast of mind that insisted on changing "German measles" to "Liberty measles" in 1917, as if even the name of a disease

was too good to be known by the nationality of our enemy.

It is going to require plenty of hard fighting to win this war. It is even going to require the doing of some things that we would condemn in the abstract but that are essential for the higher good. But we must not permit our eyes to be blinded with hatred of individuals of nations or of races; for we shall ultimately have to build these individuals, these nations, and these races back into the fabric of civilized society. Only thus can we establish a lasting peace and a decent society after this war.

Only the love of God can make the wrath of man turn to his praise. And God in the person of His Son, Jesus Christ, has taught us very plainly that love of God must go hand in hand with love of our brethren. If in the waging of this war we must do many things that are an offense against God's love

(as a prayer in the Soldiers' and Sailor's Prayer Book so clearly puts it), we must do so only in the recognition that our offering is an imperfect one and that our warfare is being fought to further the victory of God's justice and truth. Thus, even as we wage bitter warfare, we can pray with a clear conscience:

"Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love; So guide and inspire, we pray thee, the work of all who seek thy kingdom, that the nations may find their security not in force of arms but in that perfect love which casteth out fear, and in that fellowship revealed to us by thy Son, Jesus Christ our Lord."

It is a simple fact of human experience as well as a divine revelation that love, not hate, casts out fear and forms the only sound basis for genuine security, personal or national. Ask any psychiatrist whether or not this is true.

CELEBRATION

(To R.A.C.)

GOOD Sir Ralph walked boldly
Up from Sudbury side:
Yellow tulips bloomed for him
As before he died,
White blossoms in a garden
Along the Milky Way;
Good Sir Ralph found Iris
Rioting for May,
Lilies-of-the-valley in an arbour wide,
Crystal globes, all shining, reflecting
heaven-side.

His path led to a chapel
Built of grey field-stone.
He pulled the bell for Angelus—
"All this I've surely known!"
Bluff Saint Peter led his saints
Out through the open door;
"You have called us here to meet you
As you daily called before."

Francis of Assisi, Aquinas, John and
Paul,
Saint Anne, and Saint Elizabeth—
Ralph had known them all.
They gave him hearty greeting,
Who once had been his guests
In a far earth-garden
Where now his body rests.

They held a merry service,
Music of the spheres,
Goodly spirits welcoming
Ralph among his peers.
Till Christ Himself, all shining,
Offered wine and bread:
"You have come a weary way
And now you must be fed;
Welcome to our fellowship,
Good Saint Ralph," He said.

ELIZABETH CARRINGTON EGGLESTON.



SOME people are always making exceptions in their practice of the Christian religion. Well, there is good Biblical authority for exceptions—but they are exceptions for religion, not from it. Here are some of them, as gathered in the *Hawaiian Church Chronicle*:

1. "Except ye repent ye shall likewise perish." *St. Luke 13: 3.*
2. "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven." *St. Matthew 18: 3.*
3. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." *St. Matthew 5: 20.*
4. "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." *St. John 3: 5.*
5. "Except ye eat the flesh of the Son of Man, and drink His blood ye have no life in you." *St. John 6: 53.*

How do we fare under these exceptions, set forth by our Lord? If we qualify under all of them, we are indeed exceptional Christians.

FROM THE SAME live diocesan magazine, we note with pleasure that the University of Hawaii has engraved on the entrance gate a sentence worth remembering in these days of warfare. It reads, both in Hawaiian and in English: "ABOVE ALL NATIONS IS HUMANITY." And, we might add, above humanity is God.

LITTLE WILLIE belongs to a good Church family, where grace is said at every meal. Last Sunday, having arrived at years of moderate discretion he was sent to Sunday school for the first time. Upon his return, his father asked him what happened. "Not much," he replied. "They said grace, but they didn't give us anything to eat."

IT MUST HAVE BEEN the same little Willie who was wandering around the room aimlessly, peering into every corner and looking under books and magazines. "What are you looking for?" asked his mother. "Nothing," he replied. "You'll find it in the box where the candy was," said his exasperated mother.

LIVY THE OFFICE CAT says (though we think he picked it up from an exchange), "this country wouldn't be in the mess it is in if the Indians had adopted stricter immigration laws."

At Wordsworth's Grave

By the Rev. William G. Peck, S.T.D.

UPON a day in April I traveled through the English lakeland. War-time restrictions upon the use of petrol had suddenly brought to that lovely region such quiet as Wordsworth must have found there. My friend and I seemed the only motorists, and the roads were empty and silent. Above us the sky was blue and radiant. Patches of snow lingered upon the mountains, but in the valleys a little breeze was playing with the daffodils. We passed up the shore of Lake Windermere, entered Ambleside, saw the Langdale Pikes for a moment ahead of us, saw Rydal Water and Grasmere dimpled under the caresses of the gentle wind. At Grasmere Town I said to my friend, "let us stop here awhile and go to the churchyard." And so, while the world was rocking in a tumult of war, and men and machines struggled across continents, we came in a great peace to Wordsworth's grave. Many times I have stood there. I think it is the most peaceful spot in England; but never had I found there so deep a quietude as I found then.

I do not know how long we lingered, for at first the business of the day fell from my mind, and war and worry became merely the vague background of meditation. Then I grew conscious of the peace of this green, hallowed place in definite contrast to the chaotic clamour of our day; and there drifted into my thoughts the lines which William Watson wrote of this very grave:

"Not Byron's tempest anger, tempest mirth,
Not Shelley's flush of rose on peaks divine."

So he wrote of Wordsworth. But he had added;

"Thou hast for weary feet the gift of rest."

Immediately I remembered that another, greater poet had also sung of Wordsworth's grave:

"He too upon a wintry clime
Had fallen—on this iron time
Of doubts, disputes, distractions, fears.
He found us when the age had bound
Our souls in its benumbing round;
He spoke, and loo'd our heart in tears.
He laid us as we lay at birth
On the cool flowery lap of earth."

Matthew Arnold's *Memorial Verses* were written in 1850. William Watson was born eight years later, and wrote his lines toward the end of the century. What was the nature of the contrast which so deeply affected them, the contrast between Wordsworth and their world? Why did these two men find in Wordsworth a sense of relief, a refuge which was no mere "escape" from an intolerable oppression, but the discovery of a positive spirit and a truth in accord with their own human nature? Matthew Arnold was, in my judgment, a very great poet. When he died, a contemporary said of him, "There goes our last Greek." Yet those who can recall the closing stanzas of *The Scholar Gipsy* will reflect that there

was more than Greek in him. For in that poem he likens the Greeks to modern man, carrying an infection of corroding restlessness. Matthew Arnold, indeed, was one of the great line of "literary prophets" of 19th-century England; and in him, perhaps more clearly than in any other, sounds the conviction that England and the modern world were going wrong. I cannot explain the nature of his warning except by saying that he saw that the world was somehow becoming unnatural: that men were dehumanizing their task and creating for themselves a monstrous frustration.

See how this conviction of a world going mad, of mankind, with a huge apparatus and a starving soul, inordinately busy upon trivial purposes, appears in his writings of the 50's of the last century. His *Lines Written in Kensington Gardens* appeared in 1852:

"I, on men's impious uproar hurl'd
Think often, as I hear them rave,
That peace has left the upper world,
And now keeps only in the grave."

The Scholar Gipsy was written in the following year:

"... this strange disease of modern life,
With its sick hurry, its divided aims,
Its heads o'er taxed, its palsied hearts. . . ."

Nearly twenty years later, in *Culture and Anarchy*, he attempted a more deliberate analysis. That book should be read by all those who are seeking to diagnose the malady of our time. What he saw was a fervid enthusiasm for a new technique for exploiting material resources, and an absence from the new enterprise of any honorable philosophy of life. When he asked for the criteria of "progress," and was directed to observe the increasing speed of railway trains, his comment was that he saw no progress in the fact that men could be more rapidly conveyed from a narrow and illiberal life in one place to a narrow and illiberal life in another. The year after he had written about Words-

worth's grave was the year of the Great Exhibition, when the naive, philistine faith in the new technique as destined to provide the liberation and triumph of man received so great a stimulus. "Economic man" had got into his stride.

I do not know how closely Arnold had studied the sociological implications of Wordsworth's writings. *The Prelude* and *The Excursion* contain some very interesting sociological reflections, and it is noteworthy that Wordsworth never condemns the mechanical technique in itself. He seems to have seen in it a great potential servant of mankind, as man sought the true end of his being. But by the middle of the century Arnold was discerning man's descent into slavery. What was the essence of the tragedy? It was that man as discoverer was being subjected to man as trader—using the word trader to describe, not the honorable exchanges of mutually needed goods, but a rapacious attitude to goods as the shadowy symbols of money. Human reason was being diverted from the service of man in the wholeness of his being, turned from the service of man as he served God, and made to serve Mammon as Mammon conquered man.

There was a fundamental disgrace in the vast organization of power for sub-human ends. The direction of the newly released energies was not primarily toward human satisfaction even upon the natural level. The satisfaction of human need was merely epiphenomenal to the real process which might even reach its desired end by the deprivation of man: as Engels discovered in the foul stews and slums of Manchester, and as we again discovered in all the economic tribulation of the period between the two world wars. There was an enormous human interest, a violent, insensate concern, in doing things that left man a stranger to himself. Man was insulting himself, contradicting himself. He was heaping up a gigantic world problem. The speed increased. The noise was magnified. The air of England was

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poisoned. The soil of America was killed. The world grew richer in gold and uglier in heart. It grew less homely: more like a prison, for millions of common men, even though their masters decided to make their livelihood a little more secure. But at length there was an end. Millions of unemployed in many lands must learn that the only chance of a livelihood remaining was another World War, another deluge of death.

Had all this energy been devoted to reaching the moon or the center of the earth, or to some other obviously useless enterprise, the results would have been less calamitous; for man as hero and discoverer, though less than man as saint, is loftier than man as money-grubber. But

trader man was supreme, and trader man is himself a helot. The man to whom the gospel speaks was buried deep below the philistine. Thus Peter Wust has declared, "There scarcely remains a trace in modern man of that reverence for the higher zone of the human spirit which was felt by the man of antiquity, not to mention medieval man's reverence for the supernatural. Today the frigid, value-indifferent philistine holds almost undisputed sway."

At length we have seen the modern technique controlled by definitely anti-human purpose: wielded by a gang of outlaws upon a world scale. We have seen modern power employed for the deliberate quenching of the last sparks of spiritual life. The Hitler regime is the enemy of the

world, but it was produced by that world the birth of which Arnold noted. All that remained of freedom was to be crushed by Hitler's panzers, while the very mind of mankind was to be shaped by Goebbel's propaganda. Now, amid a welter of blood and lies, man, made in the image of God, seeks to defend the last citadels of his dignity.

But by Wordsworth's grave there was peace, and a certain promise. An old man was trimming the grass. The grey stones sleep in the spring sunshine. The river moved sweetly by.

"Keep fresh the grass upon his grave,
O Rotha! with thy living wave.
Sing him thy best! for few or none
Hears thy voice right, now he is gone."

Kierkegaard

By the Rev. Walter Lowrie, D.D.

HAVING written for the Oxford Press a big biography of Kierkegaard, a book of 666 pages, and then a shorter one which has just been issued by the Princeton Press, and is not much more than a third as long, why might I not condense it all into one page, as the editor asks me to do, and add to that (all on the same page) "an interpretation of his place in the theological world"?

A LIFE OF TRAGEDIES

Perhaps I can. For this was a short life. Though Kierkegaard was an old man, "centuries old," when he died in 1855, he was only 42 years of age. His was a tragic life, chiefly because of the pitiful disproportion between his body and his mind, a great mind in a frail body. His childhood was made unhappy by the stern aspects of Christianity his father forced upon him. Such a childhood was followed, not unnaturally, by a dissolute youth; but supernaturally he was led back through repentance to his father and his father's God.

After his father died, leaving him a considerable fortune, he passed his theological examination, intending of course to become a pastor. But that was another tragedy: he never succeeded in overcoming the many scruples that stood in his way. He fell in love, and to the end of his life he loved that one woman—but this too was a tragedy, for he found himself inhibited by mysterious scruples from marrying the woman he loved. But this unhappy love made him a poet, and the remainder of his life was filled with the most abundant and diverse activity as an author.

FROM ESTHETIC TO RELIGIOUS

He possessed in an extraordinary degree gifts which are not often united: imagination and a capacity for philosophic thought. In his writings he furnishes an example of what he meant by "existential" thinking, for they were all drawn from his own experience, from his very entrails. The progress marked by his literary works was in the direction away from poetry (the esthetic) to the religious—not to religion vaguely understood, but to Christianity in the most decisive sense. His life was thus an example, and the most notable one I know, of the "sublimation of eros," the ab-

sorption of human love in the love of God. In this he found at last the happy love, and he surrendered himself to it without a scruple.

He died happy in doing what he believed to be God's will for him, *i.e.*, in attacking fiercely the established Church in Denmark, and that means lukewarm Christianity everywhere, the illusion of a Christian land, a Christian world, or the illusion of Christendom. Thus his life was not a pitiful tragedy, for he came through suffering victorious and proved himself a tragic hero.

This may do for the "sketch" I was asked to write. But I would not have it thought that the value of Kierkegaard's writings to the reader of today depends upon a knowledge of his life. Most of all I warn against the easy assumption, which is really an evasion, that because of his personal sufferings, and perhaps some pathological symptoms, we can persist, in spite of the New Testament, in cherishing a "religion of healthy-mindedness." No, such considerations might at the most prompt us to study with fear and trembling the teachings of the New Testament.

RELIGIOUS REORIENTATION

Kierkegaard's "place in the theological world" is as far as it can be from the position of a professor of theology, and he was anything but a systematic theologian. He said of himself that he was "a corrective." In our generation he has proved to be a stimulus, and the chief stimulus, to a new orientation in theology. In the main it is an orientation away from Protestantism and back to Catholicism, away from the motto "by faith alone" and back to "the works of love," away from mundane mediocrity in the Church and back to (at least) "the counsels of perfection." He would have (at least) some monks and nuns to keep alive the apprehension that one cannot be a Christian in the New Testament sense without being a disciple, nor a disciple without being a follower. When Karl Barth tardily discovered this Catholic tendency he promptly repudiated the man he had formerly heralded as his master.

Kierkegaard employed the subtlety of his philosophic mind, not chiefly to make

religion harder for the Christian, but to make theology easier, to make it simple. That is the reason why his works, especially his religious works, can be recommended to priests who are not philosophers or theologians, that is to all parochial pastors, and also to all serious laymen. The priest will find there abundant material for sermons—if he dares to use it; and the people, if they have to get along without real instruction from the priest, can learn there what they now most need to know.

THE BOOKS

The reader who selects a book of Kierkegaard's at random may be disappointed, may even be perplexed to know what it is all about and what it leads to. This is true of the works which he called "esthetic," but not of the "edifying discourses." Neither is it true of *The Point of View*, for that clearly makes his purpose known. One who is completely untrained in philosophic thinking will not make much out of the *Fragments* and the *Concluding Postscript*, although nothing he wrote is more important to our age. But whoever you are, you who read this, whether you be priest or layman, man or woman, I urge you heartily to read Kierkegaard; and for eight years I have labored assiduously to make this possible, because I verily believe that this is the most promising way to begin a "forward movement," seeing that in America of today the only real forward movement must be a backward movement, back to the Christianity of the New Testament, which to my thinking is essentially Catholic Christianity. And I urge you to read first the books which he wrote last, which are included in two volumes which I published through the Oxford Press in 1941: *Training in Christianity* and *For Self-Examination* etc. I translated them first, but I followed unfortunately the counsel of a good man who was fearful that without an introduction they might seem too stern. To pave the way for them I translated the many sermons contained in the volume entitled *Christian Discourses* (Oxford 1939). That makes a good introduction—but dare not one read without an introduction such a book as Law's *Serious Call to a Devout and Holy Life*?

Recent Kierkegaardian Literature

By Mother Mary Maude, CSM

A HUNDREDth years ago Soren Kierkegaard was beginning his remarkable career as writer of esthetic, philosophic and theological works. Less than six years ago, in 1936, the first translation of a complete work,* *Philosophical Fragments* (Princeton University Press, \$2.00), was published by David F. Swenson, who has been generously acclaimed by Walter Lowrie as the "Nestor of Kierkegaardian studies in America." This tribute appeared in the dedication of Walter Lowrie's own contribution to these studies, the biography entitled *Kierkegaard* (Oxford University Press, \$7.00). Published in 1938, before any further translations had been made, it was and still is invaluable as an approach to this very difficult writer.

A shorter biography, also by Dr. Walter Lowrie, *A Short Life of Kierkegaard* (Princeton University Press, \$3.75), has just been published. Since the appearance of the 1938 biography, 14 more of Kierkegaard's works have appeared in English, five of which have been reviewed in THE LIVING CHURCH. This leaves some dozen that deserve attention, including books about Kierkegaard. Because of limitations of space, it seems best to list them, with brief notice. It may be remarked in passing that the number of translations issuing so rapidly from the presses within so few years has been almost more than could be fruitfully assimilated. His books require slow, careful, and repeated reading, if their meaning is to be grasped.

Kierkegaard's writings are classified by himself as esthetic, ethical and religious. *Stages on Life's Way*, translated by Walter Lowrie (Princeton University Press, \$6.00), the last of the works which the author termed esthetic, contains much autobiographical material. It is perhaps most useful as including data for a psychological study of Kierkegaard's eccentric personality. Important as religious autobiography is *The Point of View for my Work as an Author*, translated by Walter Lowrie (Oxford University Press, \$2.50). Kierkegaard's own summary of it in his introduction reads as follows: "The contents of this little book affirm, then, what I truly am as an author, that I am and was a religious author, that the whole of my work as an author is related to Christianity, to the problem of becoming a Christian."

Many of Kierkegaard's works are undeniably difficult reading, but again there are some that are intensely devotional and are practical in their teaching. Of the recently published devotional writings two stand out as valuable, *Training in Christianity* and *For Self-Examination*, both translated by Walter Lowrie (Oxford University Press, \$3.50 and \$3.00). The first contains some strong denunciations of

the established Church in Denmark, but each is concerned chiefly with what it means to be a Christian.

Three short addresses are included in *Thoughts on Crucial Situations in Human Life*, translated by David F. Swenson (Augsburg Publishing House, \$1.50). The imagined occasions of the addresses are a Confessional Service in preparation for Communion, a Wedding, and Death. A subtle and penetrating study of human sin as it is before God is given in *Sickness unto Death*, translated by Walter Lowrie (Princeton University Press, \$2.75). The first part is in his most difficult vein; the second part shows in vivid phraseology that the fundamental sin is lack of faith in divine forgiveness. The message is timely for today, when there is so little consciousness of sin and the need of repentance.

Another difficult essay is entitled *Repetition*, translated by Walter Lowrie (Princeton University Press, \$2.75). The

treatment of the thesis is more than a little baffling. Perhaps it is an oversimplification to seize upon a phrase toward the end and to say that what Kierkegaard means by repetition is the finding in eternity the truth of what has been lived in time. This volume contains in addition a bibliographical sketch by Walter Lowrie, which gives in an interesting and informal manner the story of how Kierkegaard came to be translated into English.

Among other publications to be named is *The Present Age*, translated by Alexander Dru and Walter Lowrie (Oxford University Press, \$2.50). The essay from which the title is taken is the latter part of a review of a novel. Two minor ethico-religious treatises are included, which yield an interesting and clear handling of two problems: "Has a man the right to let himself be put to death for the truth?" and "Of the difference between a genius and an apostle." Walter Lowrie, being

The Eternal in the River

By the Rt. Rev. ROBERT NELSON SPENCER, D.D.

Bishop of West Missouri

It is long after New Year's Day. Yet, in spite of its lateness in appearing, this excerpt from a New Year's sermon by Bishop Spencer of West Missouri seems to us to be well worth the attention of Churchpeople.

HOW shall I name the Eternal on this first Sunday of the New Year? A distinguished editor, himself one of the greatest of living preachers, said that a Negro, singing "Ol' man river" in a London theater, told him more about God than all the sermons preached in St. Paul's Cathedral and Westminster Abbey. That ought not to surprise us if we remember how dull many sermons are, and if we remember, what is more important, that a sheep tender on the Judean hills told us more of the shepherd care of God than all the Reverends and Right Reverends who ever stood in pulpits. The Twenty-third psalm is in the Bible, and I do not suppose God will make another Book; so the song "Ol' man river" remains in the scriptures of the secular.

"The fitness of the song as a theme for the New Year must be apparent. Even since the Birth of Christ, Time's swift-flowing river has rolled over nineteen centuries, over 570 generations of mankind! Millions have said their Happy New Years, until they became too tired, and God Himself wished them Good Morning. Only the Eternal has been in that river of Time, not only in that short segment of it comprised in

the reach of Christianity, but since ever it flowed eastward out of Eden, and He will be in it at the long last, as John o' Dreams saw it in the apocalypse, flowing past His throne.

The singer says of the river, "He must know sumpin', but don't say nothin'." You said it with better pronunciation, but you said it, didn't you, when your prayers were unanswered, when you wished that God would say something about the war, instead of the commentators? At least, God is not censored. Why does He not speak? He knows the whole length of this crimson river of war. He knows it as He knows the Mississippi, from Itasca to the Gulf. But He just keeps rolling along and is silent. Ah, if God is a river, He is deeper than we know!

"Ah gits weary an' sick of tryin', Ah'm tired of livin' and feared of dyin', but Ol' Man River, he jes keeps rollin' along." God does not get weary or sick of trying, as the Scriptures tell us a thousand times. We do. . . . My friends, if 1942 wearied you; if it made you sick of life, but afraid to die, know this. The River of Life is strong and you are a part of it. . . . We are not May-flies above the river, born in the morning and to die at nightfall. We are a part of the river. I am no prophet to tell you what 1943 has in store for you. But I know an Evangelist who said, 'Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that we shall be like Him.' Here, beside the flowing river, I wish you in God's Name—A Happy New Year!"

*There were two earlier publications, not complete and now out of print: In 1923, Hollander's *Selections* (University of Texas Bulletin No. 2326) and in 1932, *The Seducer's Diary* (Dragon Press, Ithaca), a bowdlerized version of one section of *Father / Or.*

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dissatisfied with an earlier translation by Robert Payne of *Fear and Trembling* (Oxford University Press, \$2.50), has issued a new edition (Princeton University Press, \$2.75).

Two books concerning Kierkegaard deserve mention. The more important is entitled *Something About Kierkegaard*, by David F. Swenson (Augsburg Publishing House, \$2.50). It is a collection of scholarly essays, four of which have already been printed in periodicals; they are interpretive, and hence illuminating, for Professor Swenson was an understanding student of Kierkegaard's thought. The other volume is of entirely different character: *A Pastor Looks at Kierkegaard* (Zondervan Publishing House, \$1.50), by William T. Rivière, pastor of the First Presbyterian Church, Victoria, Texas. The chapters are based on wide reading of Kierkegaard and

Kierkegaardiana, and contain much information, together with occasional passages of real insight; but neither in the field of literature nor scholarship does the book attain to first rank. And there is no index.

Further publications are promised in the near future. *Either / Or* is in course of translation by Walter Lowrie and Mrs. D. F. Swenson (Princeton University Press). *The Concept of Irony*, translated by Mr. Lund, Librarian of Duke University (publisher not yet announced) and *The Concept of Dread*, by Alexander Dru (Oxford University Press) are due to appear shortly, likewise *The Works of Love*, translated by Mr. and Mrs. Hoag (Augsburg Publishing House). The translation of *Eighteen Edifying Discourses* (publisher not yet announced) was begun by David F. Swenson and will be completed for publication by his widow. *Either / Or* was the first of Kierkegaard's works to draw the general attention of his compatriots. It is a brilliant esthetic-ethical treatise. A devotional discourse entitled *Consider the Lilies*, translated by A. S. Aldworth and W. S. Ferrie (Daniel & Co. London) has not reached this country. Soon after its publication the news came that it was out of print, presumably by enemy action.

The two men, both Americans, to whom the English speaking world owes most for introduction to Kierkegaard are David F. Swenson, unhappily no longer living, and Walter Lowrie. The former has done more in the way of interpretation, the latter has rendered invaluable service in his biography of Kierkegaard, with its lengthy and well-chosen excerpts from his writings. Both men have shown incredible industry in the volume of translated matter for which we are deeply indebted.

Religion Resists Oppression

In many countries the churches are furnishing the only organized opposition to Hitler's new order. Religious resistance is proving one of the major stumbling blocks to Nazi control.

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PARISH LIFE

Latin-American Pictures

The Church of the Holy Comforter, Montgomery, Ala., the Rev. W. A. Thompson, rector, is making it possible for children in two public schools to see Latin-American sound pictures which are released through the Office of the Coöordinator of Inter-American Affairs. This parish purchased the sound equipment and is providing the program as well as the projectionist, each Monday morning.

Christmas Gifts

For some weeks prior to Christmas, Ben Craig, a parishioner of St. Luke's Church, Charleston, W. Va., visited the homes of the men in the armed forces from that parish, with his camera in hand. He was endeavoring to get a picture of the entire family of each soldier and sailor. These pictures were then placed in the bottom of each Christmas box sent to the men from the parish. The Rev. Arthur K. Fenton, priest-in-charge, says, "From the several 'thank-you' letters received, these photographs were the most acceptable part of the package." The boxes were sent by the woman's auxiliary of the parish.

WESTERN MICHIGAN

St. Mark's, Grand Rapids, Made Cathedral at 69th Convention

Delegates who started to the 69th annual convention of the diocese of Western Michigan, scheduled to meet in St. Mark's Church, Grand Rapids, on January 19th and 20th, encountered one of the worst blizzards in Michigan's history, with sub-zero weather and snowdrifts which defied even Michigan's excellent highway system.

However, by mid-afternoon, most of the delegates had arrived and the first order of business was taking action on the canon



FR. HIGGINS: Dean of Western Michigan's new cathedral.

which established St. Mark's Church, Grand Rapids, as the Cathedral of the diocese. The Cathedral committee which had been appointed at the convention a year ago, had made a careful survey of the situation, and finally made their report in late autumn. Their proposal was brought before the parish of St. Mark's in a special meeting in December and met with the unanimous approval of that body, and was also unanimously approved by the convention. In his message Bishop Whittemore said:

"The object of this establishment is very adequately and beautifully expressed in the constitution itself and I can do no better than to quote it. The Cathedral is to be established, it says, 'to be the official custodian of the Bishop's *cathedra*; to be a center of diocesan worship, work, and administration; to serve as a special inspiration for the enlargement and perfection of the corporate life of the diocese; and to be a place of study and effort to enrich and establish the liturgical, devotional, and intellectual life of the Church.'

"A cathedral is what one makes it," Bishop Whittemore added. "It may be a sterile thing or it may be a rich and enlivening influence, gracious in its hospi-

tality, wide and catholic in its ministry, stimulating in its intellectual life, prophetic in its pulpit, edifying in its influence, unifying in its effect upon the diocese and helpful to the entire Christian community."

At a later meeting, the Rev. Dr. H. Ralph Higgins, who has been rector of St. Mark's Church for the past nine years, was elected dean of the Cathedral. Others elected to the Greater Chapter to serve with Bishop Whittemore are: the Rev. Donald V. Carey and Norman A. Lilly of Grand Rapids, Charles R. Sligh jr., Holland, the Rev. Gordon A. Fowkes of Kalamazoo, the Rev. William A. Simms of Battle Creek, and Chester C. Wells of Muskegon.

The cathedral organization will consist of a greater chapter, dealing with diocesan affairs, and an inner chapter which will carry on the structure and functions of the vestry. Nomination of the dean is made by the Bishop, and must be seconded by a two-thirds majority of the inner chapter. The greater chapter then elects. St. Mark's will continue to function as a parish church as well as a cathedral, and title to parish property will continue to be vested in the inner chapter. The Bishop is made the final authority on questions of ceremonial.

BISHOP'S MESSAGE

In his message Bishop Whittemore discussed the question of whether the clergy should volunteer as chaplains in the armed forces, which he said was a highly personal question. He feels that while there is an opportunity for one of the most vital and far reaching missionary endeavors which can be conceived, in the service, still the home front must be maintained and the Church preserved, so that it will be here for the men to return to. In the diocese two of the clergy have been given leaves of absence, the Rev. John B. Love of Marshall and the Rev. Gordon B. Galaty of St. Paul's, Grand Rapids, which makes a percentage of 8% of the clergy in service. It is quite possible that a third may go soon, which brings this diocese well above the average for the Church.

Bishop Whittemore pointed to the gradual growth of the diocese, showing that the current report shows 13,094 baptized persons as against 10,717 in 1936, 8,958 communicants as against 7,626 in 1936. He cited outstanding accomplishments of many of the parishes during the past year who have made unusual records in abolishing debt or in development of the physical properties. He discussed the future of the diocese, pointing to two fields in which the work should be extended, the definitely rural districts, the isolated farms, and in the larger cities where it is becoming more apparent that the rectors are over-burdened and need assistance in caring for the great number of persons who are not being reached. He expressed the thought that the cities themselves might be looked upon as a mission field, with strong parishes establishing missions which, in time, would become churches.

POST-WAR PLANNING

Bishop Whittemore gave considerable attention to post-war planning, saying: "Members of Christian churches must do

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their share in moulding opinion about America's role in the reconstruction period. The only peace which will endure will be a Christian peace. To say the peace must be Christian," he declared, "does not mean that it should be impracticable. It does not mean," he said, "that this nation shall immediately lay down its arms. It does mean that this nation shall act as one of the co-trustees of the peace and happiness of the world. It does not mean that all men are to be considered able immediately to govern themselves. It does mean that nations which are politically mature shall bring forward backward nations into self government as rapidly as possible."

The annual meeting of the Churchman's Club of Western Michigan was held at the Convention dinner, with Chester C. Wells, prominent layman from Muskegon presiding and giving the address of the

evening. A new constitution was adopted which will enable the organization to broaden its scope and establish a much greater program of activities.

ELECTIONS: Deputies to General Convention: The Rev. D. V. Carey, Dean Higgins, the Rev. W. A. Simms, B. B. Fallon, N. A. Lilly, C. C. Wells, B. Hamilton; alternates: The Rev. H. P. Krusen, the Rev. C. A. Hopper, the Rev. W. T. Reeves, the Rev. J. E. Allen, C. H. Walker, M. M. Uhl, C. Brooks, C. R. Sligh Jr.

SOUTHERN OHIO

Flood Suspends Church Activities

St. Luke's, Marietta, Ohio, situated a block away from the Muskingum River and several blocks from the confluence of that river with the Ohio River, suffered heavily during the recent flood, having about 18 inches of water in the nave and the rectory. St. Luke's is one of the oldest churches in the diocese of Southern Ohio. The rector, the Rev. Penrose W. Hirst and Mrs. Hirst had to vacate their home and church activities had to be suspended until the flood waters subsided.

N. Kefauver, dean of the school of education of Leland Stanford University, describe the efforts which he said were necessary to establish international education after the present war. Dr. Kefauver is collaborating with Sir Ernest Simon of Great Britain in formulating a program which will insure unity and a statement of the aims of Britain, the United States, Russia, and China. Religious groups have given splendid support to this effort, he said.

AUXILIARY

The auxiliary voted to raise a memorial fund to purchase a memorial of some sort to Mrs. Albert Scripps Deacon, late president of the diocesan auxiliary. She died last fall. The memorial will be placed in the chapel of St. Luke's Hospital, Kansas City. Mrs. Samuel R. Iams was elected president.

Bishop Spencer pointed out that THE LIVING CHURCH ANNUAL showed the diocese of West Missouri second in the United States in the percentage of increase of communicants, with 8.41%, while Northern Indiana was first with 9.74%.

ELECTIONS: Deputies to General Convention: The Very Rev. Claude W. Sprouse, the Rev. Richard M. Trelease, the Rev. Charles R. Tyner, the Rev. Earle B. Jewell, Henry Burr, B. C. Howard, William G. Holt, C. J. Patterson. Standing committee: Dean Sprouse, and the Rev. Messrs. E. W. Merrill, Trelease, and Tyner; Elmer Hughes, and Messrs. Holt, Howard, and Burr. Executive council: The Rev. Messrs. James S. Allen, Merrill, Jewell, L. W. Garlachs, L. M. Goodwin, and C. J. Patterson.

EASTERN OREGON

Bishop Remington's 25th Anniversary

To mark the 25th anniversary of the consecration of Bishop Remington and his 20th year as Bishop of the missionary district of Eastern Oregon an appeal is being circulated in every parish of the district to raise a minimum fund of \$2,500 which will be presented to the Bishop at the annual convocation in April. This fund will be credited to the capital account of the Bishop & Florence Remington Foundation which was established in 1940 to enable generous and grateful churchpeople and friends to make bequests, legacies, and contributions to build up a capital fund, the income from which would help pay for additional workers in the district. The Foundation is incorporated and held in trust by a responsible group of laymen. In addition to this appeal, the young people in the district are being asked to raise \$500 towards the building of new cabins on the Ascension Summer school site at Cove.

The Bishop and Mrs. Remington were at home to receive the district clergy and their many friends who came to offer their congratulations, on January 13th. A feature of the evening was the presentation of a rochet to the Bishop from the congregation of the Church of the Redeemer, Pendleton, the Rev. Eric O. Robathan, rector.

The Bishop was consecrated on January 10, 1918, at St. Paul's, Minneapolis, and of the seven bishops present only two

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survive. After serving as a chaplain overseas he returned to South Dakota to begin his work as suffragan bishop at Rapid City, where he served for four years before being elected Bishop of Eastern Oregon. During his 20 years as bishop the equipment in the district has been increased by approximately \$300,000 and the work has moved progressively forward.

OKLAHOMA

6th Convention

"We do not begin to appreciate what it cost in human life and struggle to establish the Episcopal Church in Oklahoma over the past few years. We too easily forget that Bishop Brooke and others literally gave their lives that we might be here. Nor does any of us really grasp, nearly 25 years after the death of our first bishop, the magnitude of his vision."

With such words Bishop Casady addressed those present at the 50th anniversary dinner preceding the 6th annual convention of Oklahoma, held in St. Paul's Cathedral, Oklahoma City on January 20th. The Feast of the Epiphany, 1943, marked the 50th anniversary of the consecration of Francis Key Brooke as first missionary bishop of Oklahoma.

The bishop has asked the Cathedral Chapter, diocesan governing board between conventions, to set up a suitable memorial for Bishop Brooke, and has recommended that it take the form of a foundation for missionary radio broadcasting. The convention completed its business in one day, as permitted by changes in the canon adopted in 1942.

Highlight of the convention was the report that all parishes in the state had completely paid all assessments—the first perfect record in some years. The convention approved a budget totaling \$32,370 and accepted general increases in assessments. Two new canons, "Of Ecclesiastical Courts and Their Procedure" and "Of Investigation of Presbyters and Deacons" were adopted.

Guest of the convention was William Richards of the department of Parish Aid of the National Church who spoke at the dinner on Trends in the Church, and was present at convention sessions.

ELECTIONS: J. B. Diggs, chancellor; Rev. A. S. Hock, historiographer; Rev. P. R. Abbott, secretary; C. M. Greenman, treasurer. Standing committee: Rev. Messrs. J. L. Klein, G. V. Smith, chairman, J. L. Klein, Col. T. D. Harris, O. B. Lloyd Church trustee, R. Greenslade. Deputies to General Convention: Rev. Messrs. G. Quarterman, E. H. Eckel, S. U. J. Peard, the Very Rev. J. Mills; alternates: Rev. Messrs. G. V. Smith, J. A. Klein, P. R. Palmer, A. S. Hock; Messrs. R. Greenslade, C. W. Tomlinson, J. B. Diggs, T. D. Harris; alternates: Messrs. A. D. Cochran, C. T. Gotwals, H. Diamond, J. E. Kalb. Cathedral Chapter: Rev. Messrs. G. V. Smith, E. H. Eckel; Messrs. B. McClelland, C. P. Gotwals, A. D. Cochran, F. C. Norris, A. D. Watson.

MILWAUKEE

New Recruits For Ministry

Because they believe the war has turned over to older men the job of providing the ministry with new recruits, nine business and professional men have been received

recently as postulants for admission to Holy Orders, Bishop Ivins of Milwaukee reports. Among the postulants studying either at Nashotah House or privately with their own rectors are three university professors, a manager of a radio station, a state librarian, three business men, and one insurance man.

Said Bishop Ivins, "These men have felt, inasmuch as the need for chaplains in the armed forces has taken away a great number of the clergy at home, and at the same time the draft has diminished the number of young men entering the ministry, that the responsibility of supplying the ministry belongs to older men."

MISSISSIPPI

115th Council

The 115th annual council of the diocese of Mississippi met at St. Andrew's, Jackson, January 19th and 20th. Bishop Juhan of Florida presided. The main business was the election of a bishop. [See page 5].

Bishop Theodore DuBose Bratton, retired Diocesan, gave an impressive speech to the delegates the first day on the responsibility of electing a bishop who would be worthy of his place in the whole Church and who also could fit the particular needs of Mississippi.

A proposal that women be allowed to serve as delegates to the council was voted down overwhelmingly. A proposal to allow annual congregational meetings to be held

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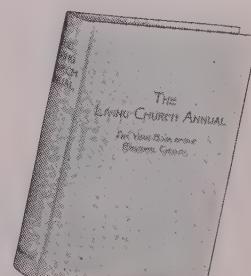
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before the second Sunday in January was defeated by a close vote. A canon was revised to allow the vestry to appoint new wardens and vestrymen for the remainder of the year in vacancies. The Rev. Duncan Gray obtained, before his election, repeal of the three year old canon requiring vestries to call men from lists nominated by the bishop.

A plan was approved whereby All Saints' College at Vicksburg, Miss., would be operated jointly by the dioceses of Mississippi, Arkansas, and Louisiana. It is now operated by Mississippi. The council voted to amend the charter of the college if Louisiana and Arkansas approve.

ELECTIONS: Standing committee: Rev. Messrs. E. Jones, C. Jones, V. Sessions; Messrs. M. Green, E. H. Simpson, J. D. Ball, R. Jones. Executive committee: Rev. Messrs. Jones, Hamilton, Stephenson, J. Kuehnle, C. S. Liles; Messrs. Gaston, Carruthers, Thamess, Crosby, McNeil. De-

puties to General Convention: Rev. Messrs. Gray, Malone, Hamilton, Jones; Messrs. Wheatley, La-Crone, Shields, E. H. Simpson.

NEW YORK

Woman's Auxiliary to Furnish Chapel of Rowe Memorial

Women of the auxiliary of the diocese of New York will make their memorial to the late Mrs. Charles Gilmore Kerley, a part in the Bishop Rowe Memorial Building in Alaska.

Mrs. Kerley, who died last year, was for four years president of the New York auxiliary and for 25 years was actively identified with its work. The auxiliary had been seeking an idea for a suitable memorial to her, and the Bishop Rowe House

seemed ideally right. "Bishop Rowe and Alaska are so closely associated with the United Thank Offering that they have always seemed to belong especially to the women of the Church," says a statement issued by Mrs. J. Ralph Jacoby, president of the New York auxiliary, and Mrs. William W. Orr, its treasurer. "A church at Anvik, Alaska, was built from one-half of the first United Thank Offering presented in 1889 in the Church of the Holy Communion during the Triennial Meeting held in New York. We know that Mrs. Kerley would have been deeply interested in this memorial to one of the great missionaries of our Church. We have therefore asked that, in the proposed Rowe memorial house and chapel, the woman's auxiliary of the diocese of New York, be granted the privilege of giving the altar and furnishings for the chapel."



GO TO CHURCH



DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., S.T.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station—1554
Rev. Harold S. Olafson, Rector
Sundays: 7:30, 8:30, 11:00 A.M., and 8 P.M.
Thursdays: 10 A.M., Holy Communion and Spiritual Healing
Daily: Holy Communion 7:30 A.M., Saints' Days, 10 A.M.
Choir of 60 Men and Boys

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans—450
Rev. Alfred S. Christy, B.D.
Sun. Services: 7:30, 9:30, 11 a.m.; Fri. and Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—721
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

St. Margaret's Church, Belfast, Me.—75
(Only Episcopal Church in Waldo County)
Rev. James L. Hayes, S.T.M.
Sundays: 9:30, 10:45 A.M.; 5 P.M. Holy Days: 10 A.M.

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., L.L.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston—764
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.

Sunday Services: 7:30, 8:30, and 9:30 A.M. Holy Communion; 11 A.M. High Mass & Sermon; 4 P.M. Solemn Evensong & Address

Weekday Services: 7:45 A.M. Holy Communion; 7:30 A.M. Matins; 9:30 A.M. Thursdays and Holy Days; 5 P.M. Evensong
Confessions: Saturdays, 4 to 5 & 7:30 to 8:30 P.M. and by appointment

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

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The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City
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Rev. Vincent L. Bennett, associate rector in charge
Sundays: 8 and 11 a.m.; 5 p.m. except 1st Sun. at 8 p.m.
Daily: 8: Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. and 51st St., New York—3129
Rev. Geo. Paul T. Sargent, D.D., Rector

Sunday Services: 8 A.M. Holy Communion; 9:30 and 11 A.M. Church School; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music

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Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2194
Rev. Dr. S. T. Steele

Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York—2280
Rev. H. W. B. Donegan, D.D., rector

8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York—2250
Rev. Roelif H. Brooks, S.T.D., Rector
Sunday Services: 8:30 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service
Thursdays: 11 A.M. Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—664
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
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Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—808
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., L.L.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—637
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 A.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses 7 and 7:45; also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., L.L.D., Bishop

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—840
Rev. G. W. Gasque, Locus Tenens
Sundays: 7:30 & 11 A.M. & 8 P.M.
Saints' Days and Fridays: 10 A.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., L.L.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—310
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.

Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1000 Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
Sunday Services: 8 A.M. H.C.; 11 A.M., 8 P.M. Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

DIOCESAN

KANSAS

Bequests

According to the will of the late Augustus Zahner, communicant of Grace Cathedral, Topeka, Kans., the Bishop Vail Foundation of the diocese of Kansas was left a bequest of \$25,000 for the Episcopal Endowment Fund and \$5,000 for the upkeep of the diocesan buildings and grounds.

Grace Cathedral was left a bequest of \$10,000. The Kansas Children's Home and Service League was left \$10,000. The Ingleside Home for the aged and the Topeka Orphan's Home were each left \$5,000.

PITTSBURGH

Diocesan Paper Reaches

6,500 Paid Subscribers

Three very courageous laymen along with the Archdeacon of the diocese, the Ven. William S. Thomas jr., set out last September to put the discontinued *Church*

News on a sound business basis. Every parish and mission in the entire diocese was visited by this committee, and the plan presented in every detail. As a result of this work, the first issue of the *Church News* has been mailed out direct from the diocesan office to some 6,500 paid subscribers. It goes into families of all but five parishes in the entire diocese. The Ven. William S. Thomas jr., archdeacon of the diocese, is the editor.

MONTANA

Memorial Window

On January 10th, the Very Rev. Charles A. Wilson, dean of St. Peter's Pro-Cathedral, Helena, Mont., dedicated a beautiful window given in loving memory of Dr. Henry Huntington Swain.

Dr. Swain was a prominent Montana citizen, onetime president of the Normal School at Dillon; secretary of the Greater University of Montana; late warden of St. Peter's; and a 33d degree Mason. The window was given by Mrs. Swain and her two sons.

EDUCATIONAL

COLLEGES

Dr. Richard M. Honig

Joins Staff of University of South

Dean Fleming James of the University of the South announces that Dr. Richard Martin Honig, European refugee scholar, for some time past teaching at the DuBose Memorial Church Training School, Monteagle, Tenn., has joined the faculty of the University of the South.

Dr. Honig was a full professor at Goettingen until 1933, then a full professor at Istanbul, Turkey, until 1939. He was visiting professor at the University of Georgia, Athens, Ga., until 1941, and from that time taught Church History and the History of Philosophy at the DuBose

School. He is the author of numerous books and papers mainly concerned with legal history and legal philosophy.

Communion Set Given to

Student Center

A Communion set given by Mrs. Theodore Roosevelt for Cabot Chapel, the Episcopal student center at the University of Arizona, Tucson, was dedicated at a service on January 10th. The Rev. Francis T. Brown, rector of Grace Church, Tucson, read the service, and the Rev. George Ferguson of Saint Philip's spoke on the Centrality of the Communion in the Christian life. The chalice was given to his mother by Kermit Roosevelt in 1913. Mrs. Roosevelt completed the set by having the paten made in memory of her grandson, Richard Derby jr., 1914-1922. The inscription reads, "In heaven their angels do always behold the face of my father," together with the name and dates. Richard's mother, Mrs. Ethel Roosevelt Derby sent an Italian stole, embroidered to be used on either the white or purple side. This beautiful stole has been in the Derby family a great number of years.

Representatives of each fraternity, sorority and dormitory on the campus together with members of the University Episcopal Fellowship more than filled the little chapel, overflowing onto the terrace and patio. The Cabot Chapel committee, the advisory board responsible for the church's work on the Arizona campus, was represented by Mrs. Fred C. McCormick, Mr. C. Zaner Lesher, the registrar of the University, and Dr. Robert L. Nugent, dean of the Graduate College. Miss Margaret H. Williams, the director of Cabot Chapel, is also the associate secretary for College Work in the province of the Pacific.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address.

The PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

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On the banks of the Rappahannock River in Virginia, offers a thorough preparation for college amid ideal surroundings. Emphasis upon high scholastic standards, health and character. Tuition fees moderate. George L. Barton, Jr., Ph.D., Headmaster. For catalogue address The Registrar, Christchurch School, Christchurch, Virginia.

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A church military school for boys from sixth grade until ready for college. Full scholarships for talented boys whose fathers are deceased. One master for every ten boys. Moderate rates.

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The Divinity School of Kenyon College
Address the Dean
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the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

CLASSIFIED

ANNOUNCEMENTS

Appeal

CASSOCKS—We have but recently organized the important student work at State College, Raleigh, N. C., which is to become a prominent military center. Our temporary chapel has been set up in the campus "Y," and our students are taking active interest. We need equipment badly—especially choir cassocks and cotta. If any of your readers would kindly let us have any of their extra garments—no matter in what condition—we should be grateful. Rev. Kenneth W. Cameron, Acting Chaplain, Box 5336, Raleigh, N. C.

Memorial

LAWRENCE—In grateful happy memory of Mary Susan Lawrence, who entered into Life Eternal on January 21, 1936.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

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CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for, or sell your old equipment. Catalog and details on request. Redington Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. Redington Co., Dept. 77, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

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CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

CHANGES

Appointments Accepted

ANDERSON, Rev. GEORGE CHRISTIAN, acting rector of St. Paul's Church, Chester, Pa., is to be rector of Trinity Church, Swarthmore, Pa., effective February 1st. Address: 510 North Chester Road, Swarthmore, Pa.

BALL, Rev. IVAN H., rector of St. Paul's Church, Monongahela, Pa., has been priest in charge of St. Mary's Church, Charleroi, Pa., since November 15th. Address: 625 Fourth Street, Monongahela, Pa.

BAXTER, Rev. EDWARD LAURENCE, formerly vicar of Holy Trinity, Hollidaysburg, and St. Peter's, Juniata, Altoona, Pa., has accepted work in the diocese of Florida.

BESTE, Rev. HARRISON, formerly vicar of Grace Church, Martinez, and St. David's Church, Pittsburgh, Calif., has been curate of the Church of the Advent, San Francisco, Calif., effective January 17th. Address: 162 Hickory Street, San Francisco.

BOHAKER, Rev. ROBERT D., formerly curate, or the Church of the Advent, Cincinnati, Ohio, has been locum tenens of St. John's Church, Cambridge, Ohio, since November 7th. Address: St. John's Church Rectory, Cambridge, Ohio.

BOWMAN, Rev. S.C.V., formerly curate of St. John's Church, Sharon, Pa., is locum tenens of St. John's Church, Sharon. Address: 226 West State Street, Sharon, Pa.

BRANCH, Rev. C. THEODORE, formerly of St. Michael's mission, Ethete Wyo., has been rector of St. Stephen's Church, Goliad, Tex., since November 15th.

COBB, Rev. RODNEY F., formerly rector of Trinity Church, Rochester, N. Y., has been rector of St. Luke's Church, Smethport, Pa., and All Saints' mission, East Smethport, Pa., since January 1st. Address: St. Luke's Rectory, Smethport, Pa.

COOKE, Rev. ALLAN W., has been resident supply rector of Trinity Church, Troy, Ohio, since January 11th. Address: 132 South Cherry Street, Troy, Ohio.

DUTTON, Rev. GEORGE F., formerly rector of St. Paul's Church, and Montour Falls, N. Y., of St. John's Church, Catharine, N. Y., is to be rector of Christ Church, Albion, N. Y., and priest in charge of St. Paul's Church, Holley, N. Y., effective February 1st. Address: 25 Liberty Street, Albion, N. Y.

GILLMETT, Rev. L. R., formerly rector of St. Paul's Church, Duluth, Minn., has accepted appointment as special assistant to Bishop Keeler of Minnesota in the administrative work of the missionary district of Honolulu.

MOLLEGEN, Rev. ALBERT T., professor at Virginia Theological Seminary, is serving as supply priest in St. Paul's Church, Alexandria, Va., while the rector serves as a chaplain in the Navy.

MORGAN, Rev. LUMAN J., assistant at the Cathedral of St. Paul, Erie, Pa., is to be rector of the Church of Our Merciful Saviour, Penns Grove, N. J., effective February 15th. Address: 100 E. Maple Avenue, Penns Grove, N. J.

ORMSBEE, Rev. ROLAND C., formerly rector of St. James, Long Beach, N. Y., has been vicar of Emmanuel Church, Emporium, Pa., and St. Joseph's mission, Port Allegany, Pa., since January 1st. Address: 136 East 4th Street, Emporium, Pa.

PARKS, RALPH W. JR., candidate for Holy Orders, a graduate of the 1941 class of Yale Divinity School, has been assigned as lay reader at St. Mary's Church, Waynesville, Ohio. Address: St. Mary's Church Rectory, Waynesville, Ohio.

RIESB, Rev. RAYMOND K., formerly curate at St. Paul's, Oakwood, Dayton, Ohio, has been rector of St. Paul's Church since November 1st. Address: 22 Dellwood Avenue, Oakwood, Dayton, Ohio.

SMYTHE, Rev. THOMAS B., formerly rector of St. Mary's, Reading, Pa., has been rector of St. Michael's, Birdsboro, Pa., since January 1st. Address: The Rectory.

SYKES, Rev. CHARLES, formerly rector of St. Peter's, Plymouth, and St. Andrew's, Alden, Pa., has been vicar of St. Stephen's parish, Wilkes-Barre, Pa., and missionary in charge of the associated missions of Tioga County, N. Y., since January 15th. Address: Candor, N. Y.

Military Service

FISHBURNE, Rev. CHARLES C. JR., has reported to the Naval Training School at Norfolk for training as chaplain in the Navy.

SMITH, Rev. ROBERT C., SSJE, will enter the Army Chaplain School at Harvard University on February 1st for training as a chaplain.

TAXDAL, Rev. HENRY, formerly vicar of St. George's Chapel, Nanticoke, Pa., is a chaplain in the Naval Reserve, Sr. Lieutenant, and is now at Sampson Naval Training Base.

Resignations

VAN DYKE, Rev. W. E., who has served St. Luke's Church, Smethport, Pa., for 35 years, has retired as of December 31, 1942. Address: 707 King Street, Smethport, Pa.

New Addresses

BURTON, Rev. CHARLES J., is now at 29 Burch Avenue, Buffalo, N. Y.

Ordinations

PRIESTS

BETHLEHEM—The Rev. THEODORE TITUS JOHNSON was ordained to the priesthood on December 13th in the Pro-Cathedral of the Nativity, Bethlehem, Pa., by Bishop Sterrert of Bethlehem. He was presented by the Rev. J. H. Lehn. The Rev. Mr. Johnson continues as curate of the Pro-Cathedral of the Nativity, Bethlehem.

The Rev. HENRY G. RUSSEL was ordained to the priesthood on December 15th in Christ Church, Towanda, Pa., by Bishop Sterrert of Bethlehem. He was presented by the Rev. G. B. Walter, who also preached the sermon. He is rector of Christ Church, Towanda, Pa.

CLASSIFIED

PERSONALS

PARISH RECORD CARDS keep complete particulars of each church family for 12 years, for one cent. Sample free. Stokes, Box 231 (Adelaide), Toronto, Canada.

LONESOME—Will priests, acolytes, and the laity in general, and especially members of the Confraternity of the Blessed Sacrament, and the Servants of Christ the King in the USA, and the Seven Years association in the British empire, please write me a letter and pray for a lonely member in a rural diocese unable to attend Mass regularly, being ten miles from a parish church—Emerson Houghton, Bartonsville, Vt.

POSITIONS OFFERED

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POSITIONS WANTED

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EXPERIENCED ORGANIST and choirmaster wishes a change. Boy choir or adults. University graduate. Churchman. Box D-1686, The Living Church, Milwaukee, Wis.

RETREATS

RETREAT for women, Convent of the Transfiguration, Glendale, Ohio, from the evening of January 29th to the morning of January 31st. Conductor, the Rev. Frederick B. Atkinson. Apply to the Rev. Mother Superior.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

SOUTHWESTERN VIRGINIA—The Rev. George William Beale was ordained to the priesthood on January 6th in Trinity Church, Rocky Mount, Va., by Bishop Phillips of Southwestern Virginia. He was presented by the Rev. George R. MacClintock; the Rev. Charles W. Wood Jr., preached the sermon. The Rev. Mr. Beale is rector of Franklin parish.

DEACONS

BETHLEHEM—JACK LEATHER was ordained to the diaconate on January 12th in St. George's Church, Nanticoke, Pa., by Bishop Sterrett of Bethlehem. He was presented by the Rev. Charles Sykes; the Rev. Gardiner M. Day preached the sermon. He will be vicar of St. Peter's, Plymouth,

and St. Andrew's, Alden, Pa. Address: 122 Academy Street, Plymouth, Pa.

TENNESSEE—ALFORD BRUCE LAUENBORG was ordained to the diaconate on January 17th in St. Paul's Church, Chattanooga, Tenn., by Bishop Maxon of Tennessee, acting for the Bishop of South Florida. He was presented by the Rev. Stephen C. Walke; the Rev. Thorne Sparkman preached the sermon. The Rev. Mr. Lauenborg will be assistant at St. Paul's, Chattanooga, Tenn. Address: 305 W. Seventh Street, Chattanooga, Tenn.

WESTERN MASSACHUSETTS—RICHARD N. PEASE was ordained deacon on January 10th at All Saints' Church, Worcester, Mass., by Bishop Lawrence of Western Massachusetts. He was pre-

sented by the Rev. Richard G. Preston; the Very Rev. Angus Dun preached the sermon. The Rev. Mr. Pease will be vicar of All Saints' Church, Whalom, Mass.

Diocesan Positions

HIGLEY, Rev. WALTER MAYDOLE, rector of All Saints' Church, Johnson City, N. Y., has accepted the position of diocesan secretary and archdeacon of Central New York.

Corrections

FORSTER, Rev. ERNEST H., was listed incorrectly as at 86 School Street, Milford, Mass. He is at 10 Menden Street, Hopedale, Mass.

Church Services near Colleges

COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Mt. St. Alban, Washington, D. C.

BOWDOIN COLLEGE—St. Paul's Church, Brunswick, Me. The Rev. Donald W. Mayberry, Rector. Sunday Services: 8 & 11:00 A.M.

UNIVERSITY OF CALIFORNIA, L.A.—St. Alban's Church, Los Angeles, Calif. Rev. Gilbert Parker Prince, Vicar. Sunday Services: 8, 9:30, & 11 A.M.

UNIVERSITY OF CHICAGO—served by 3 Chicago churches. Christ Church, 65th and Woodlawn Ave. Rev. Walter C. Bihler. Sundays 7:30 & 11 A.M. St. Paul's Church, 50th and Dorchester Ave. Rev. F. C. Benson Belliss. Sundays: 8 & 11 A.M. Church of the Redeemer, 56th and Blackstone Ave. Rev. Edward S. White. Sundays: 8 & 11 A.M.

COLUMBIA UNIVERSITY—St. Paul's Chapel, New York City. Rev. Stephen F. Bayne Jr., Chaplain. Sundays: 11 A.M. Weekdays: 12 Noon

CONNECTICUT COLLEGE, U. S. Coast Guard Academy—St. James' Church, New London, Conn. The Rev. Frank S. Morehouse, Rector. The Rev. Clinton R. Jones, Curate. Sunday Services: 8 & 11 A.M.

HARVARD UNIVERSITY, RADCLIFFE—Christ Church, Cambridge, Mass. Rev. Gardiner M. Day, Rector. Rev. Frederic B. Kellogg, Chaplain. Sundays: 8, 9, 10, & 11:15 A.M., 8 P.M. Weekdays: Tues., 10; Wed., 8; Thurs., 7:30 A.M.

HASTINGS COLLEGE—St. Mark's Pro-Cathedral, Hastings, Nebr. Very Rev. N. L. Chownhill, Dean & Rector. Sundays: 8 A.M. Mass; 9:45 Church School; 11 Choral Mass & Sermon. Holy Days: 10 A.M. Mass.

UNIVERSITY OF ILLINOIS—Chapel of St. John the Divine, Champaign, Ill. Rev. Carroll E. Simcox, Priest. Sunday Services: 8 & 10:30 A.M. Thursdays & Holy Days: 7:15 A.M.

THE CHURCH SOCIETY FOR COLLEGE WORK

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UNIVERSITY OF IOWA—Trinity Church, Iowa City, Iowa. Rev. Richard E. McEvoy. Sundays: 8 & 10:45 A.M. Wednesdays & Holy Days: 7 and 10 A.M.

MICHIGAN STATE COLLEGE—St. Paul's Church, Lansing, Mich. The Rev. Clarence W. Brickman, Rector. Sunday Services: 8, 9:30 & 11. Chapel of Christ The King, 445 Abbott Rd., East Lansing. Wednesday: 7:10 A.M.; Sunday: 8:45 A.M.

MILWAUKEE DOWNER, STATE TEACHERS'—St. Mark's Church, Milwaukee, Wis. Rev. Killian Stimpson, D.D., Rector. Daily Services: 7:30 A.M. Sundays: 8, 9:30, & 11 A.M.

UNIVERSITY OF NEBRASKA—University Episcopal Church, Lincoln, Nebraska. Rev. L. W. McMillin, Priest. Sunday Services: 8:30 & 11 A.M. Others as announced

N. J. COLLEGE FOR WOMEN—The Church of St. John the Evangelist, New Brunswick, N. J. The Rev. Horace E. Perret, Th.D., Rector. Sunday Services: 8 & 11 A.M. Wednesdays and Holy Days: 9:30 A.M.

UNIVERSITY OF NORTH CAROLINA—Chapel of the Cross, Chapel Hill, N. C. Rev. Alfred S. Lawrence. Rev. R. Emmet Gribbin Jr. Services at 8 and 11 A.M., and 8 P.M.

TUFTS COLLEGE—Grace Church, Medford, Mass. Rev. Charles Francis Hall. Sundays: 8 A.M. Holy Communion; 11 A.M. Morning Prayer & Sermon

UNION COLLEGE—St. George's Church, Schenectady, N. Y. Rev. G. F. Bambach, B.D., Rector. Sundays: 8 & 11 A.M.; 7:30 P.M. Holy Days: Holy Communion, 7 & 10 A.M. Tuesdays: 7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9 A.M.; E.P. 5 P.M.

WASHINGTON UNIVERSITY—Church of St. Michael and St. George, St. Louis, Mo. Rev. J. Francis Sant, D.D., Rector; Rev. G. Richard Wheatcroft, Curate. Sundays: 7:30 & 11 A.M.; Canterbury Club, 7:30 P.M., twice monthly.

WELLESLEY COLLEGE—St. Andrew's Church, Wellesley, Mass. Rev. P. F. Sturges; Mrs. Edward C. Ashton. Sundays: 7:30, 9:50, 11 A.M. Thursdays in College Little Chapel 7 A.M.

WILLIAMS COLLEGE—St. John's Church, Williamstown, Mass. Rev. A. Grant Noble, D.D., Rector. Sundays: 8 & 10:35 A.M. Wednesdays & Saints' days: 7:30 A.M.

UNIVERSITY OF WISCONSIN—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center. Rev. Gordon E. Gillett, Chaplain. Sunday: Holy Eucharist 8 & 10:30 A.M.; Evensong 7 P.M. Weekdays: Holy Eucharist, Tuesday, Thursday, Saturday, 8 A.M.; Wednesday, Friday, 7 A.M.; Daily Evening Prayer, 5 P.M.

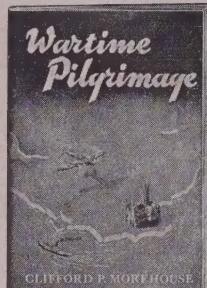
YALE UNIVERSITY—Dwight Chapel, Old Campus, New Haven, Conn. Rev. A. B. Seccombe, Minister to Episcopal Students. Sundays: 9:45 A.M., Holy Communion and Sermon. Wednesdays: 7:30 A.M. Holy Communion

— Recent Morehouse-Gorham Publications —

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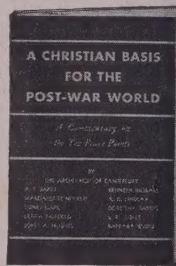


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"Based on the five points of Pope Pius XII, and the five economic standards affirmed by the Oxford Conference of 1937, this splendid book discusses freely and most constructively the relationship of men and nations in the post-war world. Ten chapters deal with the following themes: The Rights of Nations; Disarmament; International Organizations; Minorities; the Law of God; Possessions; Education; The Family; Vocation in Work; International Resources. A book well worth reading." *The Presbyterian*. Price, Paper, \$1.00.



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An authoritative booklet explaining Anglo-Catholicism in terms that everyone can understand. Originally, this explanation was written by request of a group of clergymen of another school of thought—men who wanted to understand the fundamental differences and characteristics of Anglo-Catholicism over plain Protestantism.

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In a convenient and useful form appears this reprint, containing in substance, the introduction and the chapter on Holy Baptism taken from Bishop Wilson's *An Outline of the Christian Sacraments*. The reprint is a thirty-two page self-cover booklet; illustrated. Size, 3 1/2 x 6 inches. Price, 15 cts. ea.; \$1.00 per doz.

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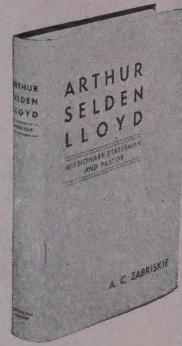
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Albert Hall Meeting, London

THE CHURCH LOOKS FORWARD

The Albert Hall Meeting in London, and particularly the Archbishop of Canterbury's address has caused considerable press comment in England and America. This book presents a compilation of the addresses given by the Archbishops of Canterbury and York, the Bishop of Bristol, Miss E. C. Knight-Bruce, and Sir Stafford Cripps.

Says John G. Shirley in *The Church News*, Beckley, W. Va., "People cannot know too much of the plans being made and ideas being formulated for the post-war world. The reader is stimulated by the thoughts of these men." Price, 25 cts. ea.; \$2.00 per doz.

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THE PRESENT WORLD SITUATION and BELIEF in the HOLY CATHOLIC CHURCH with reference to PRESENT DAY MOVEMENTS for CHRISTIAN UNITY

By the Rt. Rev. WILLIAM THOMAS MANNING

An important sermon preached by Bishop Manning at the Cathedral of St. John the Divine, New York City, on Sunday, July 26, 1942. Here is a twelve-page self-cover reprint for general distribution. Price, 10 cts. ea.; \$6.00 per 100.